HISTORY OF MATIWANE
AND THE
AMANGWANE TRIBE

as told by Mse6enzi
to his kinsman Albert Hlongwane

Edited and supplemented by Archive Documents
and other material

BY
N. J. VAN WARMELO
GOVERNMENT ETHNOLOGIST
PLATE 1

Mse cenzi

umfo kaMacingwane kaMatirane
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CHAPTER 1

The amaNgwane and how their history came to be written

Athi uMgovu kaNdindane, " Uma Benifulele beniGini, nza semifhle inkosi yenzi? " (And Mgovu asked them, "Had they killed you, what would that have mattered, once your chief was lost to you?")

i The amaNgwane are a Zulu-speaking tribe resident in a reserve under the Mont-aux-Sources in Bergville district, Natal. Numbering about 30,000 souls, they form one of the largest tribes in the province. A great, an eventful, a spectacular career did they have during the first half of the past century, and many proud memories of those stirring times still linger amongst them.

ii The quotation above is taken from the narrative of their history which is reproduced in this hook. It sums up, to my mind, the admirable sentiment of loyalty and devotion which pervades the whole tale, and makes interesting what would otherwise be merely a record of bloodshed and plunder.

The amaNgwane have played a not inconsiderable part in the earlier history of this country, a part which is briefly referred to in the more reliable works on South African history, but which deserves to be better known, as the following outline will show.

iii Around the year 1800 the amaNgwane were still living peacefully on the White Mfolozi in Northern Natal. They were an independent tribe: the ancestry of their chiefs cannot be connected up with that of any other royal family we know. Their chief was Matiwane, a remarkable man, whose name has since become a by-word from Zululand to the Cape. The tribe was attacked by Shaka around the year 1818 and moved southwards to the Mont-aux-Sources. They routed the HluBi in battle, but soon after, fearing an attack from Shaka, they followed them over the Drakensberg into Basutoland, where they commenced operations amongst the South-Sotho tribes dwelling there. It should be realised that once a large tribe had been disturbed and was on the march, it had no food supplies for any length of time and not even the seed corn with which to start making gardens again, let alone the wherewithal to tide over the time till the next crop. So the amaNgwane, like all other tribes in a similar predicament, continued to live on plunder.

iv They fought many battles, amongst others with the HluBi and also with the amaNdebele of Mzilikazi, besides making an abortive attack on Moshesh's stronghold of Thaba Bosiu. Then they moved down across the Orange River into Tembuland. In 1828 it so happened that just at the time when the

1 according to Bryant ("Olden Times in Zululand and Natal", 1929, p. 136) Shaka did this as the vassal of Dingiswayo.
amaNgwane re-commenced their raids on the Thembu, Shaka was plundering Pondoland. The government feared that there might be a great influx of refugees into the Colony, with disastrous consequences. Thus it came about that, after a preliminary encounter in which Major Dundas took part, a mixed force of regulars, burghers and Hottentots under Lt. Col. Somerset attacked Matiwane at Mbholumpo near where Umtata now stands, on 28th August, 1828. The amaNgwane were defeated and scattered. Matiwane with a small following went back to Zululand, and was murdered by Dingane soon after.

Though the great days of the tribe had ended with the defeat at Mbholumpo, the narrative gains rather than loses interest from there onwards. It is impossible not to admire the courage, resource and devotion of the men who now march with their chief to what seems certain death at the hands of Dingane, and when Matiwane is slain, flee with his youthful heir Zikhali to Swaziland, save him from death at Sobhuza’s court, again seek refuge in Zululand, plot for freedom with Mpande and finally, when opportunity offers, make a dash with him for the safety of Natal and the Mont-aux-Sources.

Thus was the heir to the throne saved and, with him, the very life of the tribe. For had Matiwane’s house come to an end, the tribe, which was much scattered at the time, would have ceased to exist. But now, with Zikhali established in a country of his own, thousands of tribesmen began to re-assemble from every corner of the land. As far afield as Grahamstown were the chief’s messengers actually sent to announce to the scattered amaNgwane that Matiwane’s son and heir had come into his own again, and to invite or coerce them to return.

The tribe has never been moved since those times; dwelling far away from the scene as it did, it was spared the tribulations of the Zulu War and the rebellion, and has lived as peacefully as the warlike and pugnacious nature of its members has permitted, ever since.

The amaNgwane are thus a tribe of historical interest and importance. They were the first Zulu-speaking tribe to meet Europeans in open battle and did so within the lifetime of Shaka, and almost of the confines of the Cape Colony, as it was then. The battle that was fought and the way they conducted themselves are equally worthy of note. Besides several native versions of it, we are fortunate in also having the report written by Lt. Col. Somerset shortly after the battle and now preserved in the State Archives in Cape Town.

As regards purely native history, the consequences of the amaNgwane migrations were tremendous. It is they who attacked the HluBi of Mpangazitha and drove them into Basutoland. It is they who, together with the HluBi, turned that country upside-down and brought about the chaos out of which the new Basutoland of Moshesh was to arise.

The wanderings of Matiwane and Zikhali lead us through a great part of South-eastern Africa and especially to the Zulu court of Dingane and that of
the Swazi king Sobhuza. The battle with the maKholokoe of the chief Wetse, after whom Witzieshoek is named, marks the end of the eventful sequence of the wars of this tribe.

xi Considerable interest also attaches to the origin of the manuscript containing the narrative of Ngwane history reproduced in this book.

Matiwane's second son Macingwane became regent after Zikhalisi's death. He had a son named Msebenzi, who was early recognised as a poet and a lad gifted in many ways. According to the custom of royal houses, he was therefore handed over to an old bard, Siyikiyiki, for instruction in the traditional poetry and history of the tribe, and was permitted to smoke hemp to a certain extent, a practice forbidden to other chief's sons. He proved to be a good pupil and acquired in time a great reputation as a reciter of izibongo (praises) and as a repository of tradition. His fine character, which also made a lasting impression on myself, earned him great standing in the tribe.

However, the day came when an accusation of witchcraft, though never very seriously pressed, made him leave his country and resolve never to return. He settled near Butha Buthe in Basutoland and intends staying there till the end.

xii A number of years ago he visited his brother's son, the Rev. Albert Hlongwane, who is acting inkosana of the Siphahleni royal kraal and lives near it on the Berlin Mission station Hoffenthal, which is situated within the ama-Ngwane reserve. The old man (he was born ca. 1850) was then still very active mentally, and Albert Hlongwane, who had always been passionately interested in the affairs of his people, suddenly had the inspiration that he must take down in writing what the old man had to tell and so save their tribal history from oblivion.

xiii This he did, forgetting all other work and using every means he had to keep his informant going. He wrote morning, noon, and night, even by lamp-light. Day after day, the old man's words were laboriously written down as he dictated. Zulu is a slow language to write and no abbreviations whatever were used. Thus a great deal of patience and toil were expended, and thus did this remarkable manuscript originate.

xiv I must emphasize that the text is a verbatim report of what Msebenzi said, not a paraphrase by Albert Hlongwane of what he heard. This was proved to me often enough in going through the MS. with him, for not only were many passages obscure to him, but there were words and phrases he did not know at all. Especially was this the case with the izibongo of the chiefs, of which only the smaller part was ever completely intelligible. Experience with such praises

\[2\] in the whole of South Africa, hemp smoking is commonly resorted to as a preliminary to the reciting of poetry. Cf. in the text §60.

\[3\] near where the homestead stands on the farm now called Rivulet. The date is fixed by the fact that he was approximately 18 years old when Glöckner founded Hoffenthal in 1868.
elsewhere leads one to regard it as normal that no more than a third should usually be understood by others than the trained reciters of poetry themselves.

xv In order to clear up such difficulties in the text, to get the meaning of the izibongo and to obtain additional information, especially for the genealogy, I took Albert Hlongwane with me to Butha Buthe in March 1937 to see the old man. I camped there for several days and got as much as possible, but it was plain that he was getting old and that the answering of questions fatigued him very much. He is but another instance of valuable informants being approached too late, for it is quite certain that in his prime he would have been a veritable well of information which is now lost for good. And that information was valuable. The whole first story about Masumpa, for instance, was extracted from Msebenzi at Butha Buthe, and it was told merely by way of explanation of the first line of the izibongo of that chief. It was quite plain that many other anecdotes and data might have been similarly obtained from him years ago when he was younger and more active.

xvi Undoubtedly this Msebenzi was a gifted person. His tale proclaims it everywhere. Bearing in mind how difficult it must be to dictate a coherent story at the snail’s pace of longhand writing in Zulu, one is astonished by the naturalness and freshness of the narrative, but above all by the effective use of dialogue. I do not remember ever having seen anything in the vernacular that shows with equal vividness and vigour how the native tells a tale. Wherever possible a dialogue is made to describe what happened, in other words, everything is dramatised, and the narrator himself acts each part in turn. Msebenzi had the further advantage of being able to quote poetry generously and aptly to enliven the tale, in fact one often cannot escape the impression that he was thinking in terms of his poetry all the time and merely weaving the narrative around it.

xvii It is told in the text how, after the defeat at Mbholompo, part of the tribe remained in the Cape under several members of the royal house to whom they gave allegiance. These people lost their independence, but not their tribal cohesion. In order to ascertain what traditions were still known amongst the descendants of these amaNgweane, I visited the more important sections myself and the Chief Magistrate of the Transkei was good enough to get statements from others through the resident magistrates, all of which assistance is gratefully acknowledged. These larger sections of the amaNgweane are all found in districts adjoining or near Umtata. They have all adopted Xhosa language and custom; exactly how much of their custom still survives I cannot say. But of their traditions there is some part left, though largely in the memory of old men, and probably lost to the younger generation.

xviii The battlefield of Mbholompo near Umtata was also visited, and I must thank the magistrate Mr. W. G. Mears for his assistance in that connection, but it is difficult to visualise from the available information exactly what happened. These matters are dealt with in the chapters following the text.
A small but independent section of the tribe occupies a location in Bulwer district under chief Vasha, also a descendant of Masumpa. This tribe deserves more attention than I have been able to give it, but see my remarks in Chapter 28.

With the exception of the Swazis, whom I was not able to consult, this exhausts the list of native sources of information I have tapped. It now remains to mention the European sources available.

By far the most interesting are the papers dealing with the invasion of the amaNgwane into Tembuland in 1827 and 1828, and especially the reports of Major Dundas and Lt. Col. Somerset. All these are in the Archives in Cape Town. There are very few items of original information in any printed sources, excepting Ellenberger’s “History of the Basuto”, 1912, an invaluable and excellent work, which only contains flights of fancy in the first chapter. Bryant on the other hand (“Olden Times in Zululand and Natal”, 1929) mixes fact and fancy throughout a book which is, in spite of that, indispensable.

The earliest information about Zikhalili’s tribe in the Archives in Maritzburg dates from 1852 and the subsequent papers I could find are not of much importance. It would appear that many documents of value have been lost or mislaid. Only one other file is of interest, viz. that on the murder of Moncrieff and the trial of Ngazana. These papers are also in the Archives in Maritzburg.

The information given in the genealogy is more detailed than strictly necessary to an understanding of the text, but this matter is of great interest to the tribe itself, and moreover throws a very instructive light on the family affairs and organisation of the dynasty of one of the biggest tribes in Natal.

It is a pleasure to recall the generous assistance given by officials of the Department and of the Archives and the many kindnesses of Rev. C. Schumann of Emmaus and Rev. O. Brüggemann of Rosenstein. Without Albert Hlongwane’s unflagging interest the manuscript would of course never have seen the light.
CHAPTER 2

Story of Masumpa

1 The first chief of the amaNgwane⁴ that we know was Ngwadi, who lived on the White Mfolozi,² but who his son was we do not know. The next chief of whom we know is Nsele, the father of Ndungunya. It is the latter who begat Tshani.

2 Tshani had no son in the hut of his great house, but he got a son by his sister-in-law who was staying with (probably the great wife) her sister. This girl reported to her (sister's) mother-in-law, Tshani's mother, “Madam, see this has happened to me”, referring to her condition. Tshani's mother asked her, “Where did you get this?”

“Madam, from my brother-in-law”.

Thereupon the chief’s mother said it were best for the girl to return to her parents’ home, and every now and then she sent over a goat, unknown to the tribe, for only she knew, and those of the Mdluli clan who were the “spoon-holders” of the chief.

3 Some time went on until suddenly one day a runner arrived with the message,

“Madam, I am to say that the girl has born a child.”

“What sort of child?”

“It is a boy, madam.”

“Hide it well for me, you Nana men, people of Lamula; let there be entire and complete secrecy about this.”

4 Now by this time Mabhengwane, a brother of Tshani, was the chief, and the latter’s house moved into the background because there was no heir, and so Mabhengwane officiated at the umkhosi (first fruits ceremony), because he was now the chief.

5 Then one day there suddenly appeared a runner with the message, “Madam, I am to report that the lad has attained puberty.” Forthwith the Mdluli men who were “spoon-holders” were sent to him to doctor him. And so he grew up more and more.

6 Then one day there was announced the brewing of the beer for the first fruits ceremony, and the warriors assembled. And on the day of the feast there appeared a member of the Mdluli clan, he arose in the twilight or early morning and sat him down in the middle of the cattle kraal, but he had the lad hidden under his cloak all the time. The people asked one another apart, “That man who sits there all the time in the cattle kraal for such a long time,
1 **Indaba kaMasumpa**

1. **Inkosi yokuqala yamaNgwane esiyaziyo nguNgwani, eyayakhe eMfolozi emhlophe, kodwa indodana yakhe asiyazi. Inkosi yesibili kwakunguNsele, wazala uNdungunya, nguye owazala uTshani.**

2. **uTshani waengenamntwana, ngisho kundlunkulu, umntwana waze wamthola kunlamu wakhe owayehlala kwadatewafo. Intombazana le yazibika kuminazala unina kaTshani yathi, “Nkosi nanku sengiwelelwe yilokhu”, esho isisu, abesethi unina kaTshani, “Ukuthathaphi?” ihlwa, “Nkosi, ngikuthole kumkhwenyethu”, wayesethi intombazana kuhlwe iede ihi isayokwelekelwa ekhaya kuBo, unina wenkosi ahlale njalo ethumela izimbuzi, amaNgwane engazi luthe, kwaziwa nguye naba-

3. **Kwakhubha isikhathi kwase kuihi qatha isigijimi sithi,**

   “Nkosi ngizobika intombazana isibelethe.”

   “Kumuntu muni?”

   “Kungumfana, nkosi.”

   “Ngiphileleni njalo nina bakwaNana bakwaLamula, kuthuleke kuthi dunya.”

4. **Lapho-ke sekuBusa uMabhengwane umfowafo Tshani, umuzi seSibuya emusa kumfowafo ngoba engazalanga, uMabhengwane usendla nomkhosi ukuba esenganye nkosi.**

5. **Qatha sekufika isigijimi saBika satin,**

   “Nkosi ngizobika ukuthobombe.”

   Kwase kuthuleleka afakwaMdluli asaphathi benkezo ukuba fayokunlisa. Kwakhula njalo-ke.

6. **Kwase kumenyezeke uThwala homkhosi, babuthwa-ke. Kwathi nyelanga homkhosi kwase kwela indoda yakwaMdluli ivuka ekuseni kuseluvivi, yase ihlwa

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1. the genealogies given by Bryant and informants belonging to other sections are referred to in §415.

2. I found no one who knew where the tribe had lived before being dislodged by Shaka. All informants say, “On the White Mfolozi,” as if that were accurate enough. We may note what Bryant has to say, though he does not disclose his sources: “Masumpa’s emaNgwaneni clan was of the Ntungwa-Nguni breed, akin to the neighbouring Mabosas and Khumalos, and occupied the country from about the esiKhali eniNgonyama (Lion’s Neck), above kwaNdabankulu mount, away inland towards the Transvaal (Suthu) border, about Wakkerstroom.” (“Olden Times in Zululand and Natal,” 1929, p. 137).

3. members of this family are the traditional guardians, even today, of the king’s person amongst the amaNgwane. They prepare and anoint him with the medicines which endow him with the magic qualities without which no chief could withstand the machinations of his enemies, or remain what he is, viz. the centre and the source of the strength and welfare of his tribe.

4. apparently the same as Mdluli.
what is he doing?" But he just sat there, until eventually the mass of warriors came up from the river and entered the cattle kraal. Then Mabhengweane came forward, he being now the chief, and intoned the ritual song with all his men. But when he got to the very song itself, there was suddenly one who whistled loudly. Immediately the singing stopped, upon which the Mdluli man produced the lad and said, "MaNgwane, come forward and consider this lad, as to whose son he might be."

7 Thereupon the semi-circle approached and stood several ranks deep on account of the numbers, and came quite near in order to see this lad.

Nomshizolo, son of Lamula of the Nana clan had called those of the Mhlungwine-Ndaba section aside (and told them what to do) and so now, when the tribesmen gathered round to see the boy he said, "Sir, this lad resembles Tshani even down to his little toe, except that he is a bit smaller. Otherwise we might say: since Tshani is dead, when did he come to life again?"

8 Thereupon those Mdluli men again asked them, "All you, maNgwane, do you really see that he looks like Tshani?" and all the amaNgwane assented.

Then they asked Mabhengweane himself, "And you, sir, do you also see that this lad resembles Tshani?" and the chief admitted that it was not a question of his resembling Tshani exactly, he was just different by being smaller.

9 Mabhengweane had barely made this admission when the order was given to the Mhlungwine to beat those people of Ndungunya (Mabhengweane and his brothers) and they beat them all and drove Mabhengweane away, and set up Masumpa, "who stood behind him like a wizard" and they chased them with their sticks and they fled streaking for safety as hard as they could go. And then they smashed the pots containing the bad beer, leaving only that which was good, so that they might be praised in the line:—

"they are the pot-smashers of Tshani"

namely those men of the Ndaba clan. Masumpa thus became

"the broad track on one side at Mkhasheveni"

that is, the village of Mabhengweane.

Little or nothing is known about this chief, and we may therefore quote the following:

"Masumpa himself had been a notorious filibuster in his days, and on one excursion of his had so permanently damaged and demoralized the Suthu baFukeng, that, after finding shelter for a time among the friendly baMayiyane near Fourniesburg, they decided to turn gipsy and rove in bands about the country with women, children and stock, thriving on crime" (Bryant, "Olden Times in Zululand and Natal," 1929, p. 136-7).

"Masopha, father of Matuoane, had raided the Bafokeng of Mabula and also Moshesh. The Bafokeng, on this occasion, were driven from their homes." (Ellenberger, "History of the Basuto," 1912, p. 122).
esiBayeni ngaphakathi, kanti ifhle umfana lo ngaphansi kwesiphuku sayo. Abantu babuzana bodwa bathi, "Leyandoda eyiloku ihlezi esibayeni isikhathi esingaka isebenzani?" Yahlala njalo kwaze kwakhuphuka umkhosi emphakeni. Ungene-ke umkhosi, aphume-ke uMabhengwane phela nginga useyinkosi, esihlabha umgubho wonkhosi kanye namabutho akhe. Uthe afika komgubha, kwase kvela uvelilelayo esithi tswe ehlaba ikhvela. Kwathi nge ukudlalala, yase lendoda yakwaMdluli isinekeza lomfana seyithi, "MaNgwane, ake nisorile nizofanisa lomfana ukuba ngokafani".

7 Wasondela unkhombi wase waphindana ngenxa yokuboni wasondela eduzana uzenza da lomfana.

uNomshizolo kaLamula wakwaNana waseMhlangwini bakwaNdaba ngase, athe uma amaNgwane abanye umfana athi, "Nkosi lomfana ufana noTshani ngisho nozwane lwakhe, into-je njenza yikunxa emfishane; ngabe sithi lokho uTshani selefane usebuye wawuka nini?"

8 Babuye babuze futhi laba bakwaMdluli bathi "Nonke maNgwane ninyabona ngempela yini ukuthi ufana noTshani na?" Avume wonke amaNgwane. Bese bethu kuya inkosi uMabhengwane bathi, "Nkosi naye ninyabona ukuba lomfana ufana noTshani ngempela na?" Ible ithi inkosi akusikho nokuthi ninyabona noTshani kumila wahluke ngobiqishane kuphele.

9 Wenele avume nje uMabhengwane kwase kuthiwa aBabaMhlungwini ababa-shaye lababakwaNdungunya, sebebekhaya bonke bemzosa uMabhengwane, sekuniswa yena-ke uMasumpa

"obemela njengomthakathi"

babaque njalo ngenishiza babaleke bathi bhe. Basebebulala nezimbiza zotshawula obubi, bashiya obuananda bodwa, ukuba bazoba

"ngamenubula mbiza zakoTshani"

nabarwaNdaba-ke laabo. Yiko-ke azoba

"ngumziya useceleli eMkhabelweni" yikuthi umuzi

kaMabhengwane.
Praises of Masumpa

Masumpa who stood behind him like a sorcerer
Who goes past (passes by) a beast, which thereupon does strange things.
It bewitched Mgunyana, but left Matshane.
He was the praises that end very soon, like the jadu dance held at Ceba's.
The broad track is on one side at Mkhabelweni.

The isompo of Tshani that ate up the doctor's cattle,
Of Ndokose, son of Mzingane.
Masumpa, the white-flanked black beast....
They struck this beast, but their sticks were already broken,
It was struck by the sons of Ndungunya and of Nsele.

The isibhene which is as big as the chiefs of old.
That which whisks about the tails of wild animals,
The huge buffalo of Tshani,
Elephant with the single tusk to stab the others in the side,
The bent thing that devoured the lion's cubs.

It ate up Nomageda, it ate Mhoho.
The...(meaning unknown) that is marvelled at,
Opener of the hut, so that the swallows might enter,
That they could enter, the swallows with a white spot on the wings.

In the year when there died Masumpa's mother and Tshani,
He ate no medicines made from a beast,
He ate those made from the ear of the lion.
The lion, thatch-remover even with its nose.
The hut, which he set right by unthatching, he now retatches again.
The elephant of Tshani,
With the single tusk to stab the others in the side.

1. sc. behind his uncle Mabhenguane, who was quite unaware that their was an heir, who stood behind him watching and waiting for his time to come, just like an evil-doer would.
2. unknown persons.
3. refers to some incident now forgotten.
4. the track left by his men while chasing Mabhenguane just went straight through the veld, away from the recognised cattle path. Mkhabelweni was his father's kraal.
5. a word of unknown meaning. The sense of the whole line is not clear.
6. unknown persons.
7. inzinzinini, meaning unknown.
8. the other claimants to the chiefship all opposed Masumpa, but they lost.
9. isibhene, meaning unknown.
10. ishandu, meaning unknown, but Msebenzi thinks it means something that waves or whisks about its tail or something similar.
Izibongo zikaMasumpa

10 uMasumpa obemela njengomthakathi,
Waphambana nenkomo izawulumba.
Yalumb’ uMgungana yamshiya uMatshane.
Ubeziibongo guga njengejadu eliyaniwe kwaCeba.
Umzila useceleni emKhabelaeni.

11 Isompo likaTshani eliddl’ inkomoto zenyanga,
EzafoNdokose kaMzingane.
Inkomo eliwaba inzinzingini.
Buyishinga imizaca yaphukile,
Ishaywe ngabantwana bakaNdungunya nabakaNzele.

12 Isibhene esingangamakhosi amandulo.
Ishandu lingamashoba engamazane,
Inyathi ezigodo kaTshani,
Indlovu eliphondo lunye lokuhlaba ezinye emakhondweni,
Ingwegwe eyadl’ amazinyane engweyami.

13 Yadl’ uNomageda, yadl’ uMhoho.
uNkungu nonkungu ubatshazwayo,
Uvel’indla kunye’ izinkonjane,
Kuze kunyene nezibunwaba busemaphikweni.

14 Nyakana kusfa uNoMasumpa noTshani,
Amakhubalo kawadlanga nyankomo,
Wawadla ngendlebe yengonyama.
Ngonyama fuzizindlu nangesiphumulo.
Eyacola ukufuzu isibuye igisulele.
Indlovu kaTshani,
Eliphondo lunye lokuhlaba ezinye emakhondweni.

11 isigolole something large, massive and bulky.
12 amakhondo small intestines; to be stabbed here is of course fatal.
13 he took everything, even to the children of Mabhengwane, who had been the lion (i.e. chief) up to that time.
14 persons unknown.
15 he opened the door (to the chieftainship) which had been shut to him by the usurper.
16 iWa£§ which in §11 refers to a beast (Masumpa), is here appropriately used again of the swallows, the females of which also have a white spot on the wings, Masumpa being thus cleverly indicated.
17 he took what he required from the cattle of Mabhengwane.
18 the lion, which is so intent on getting at the inmates of a hut that it tears off the thatch even with its nose.
19 Masumpa first made everything “nice” again (-cola) by violently disturbing the established state of affairs and driving out the usurper and then re-establishing equilibrium by becoming chief himself.
CHAPTER 3

Matiwane and Senzangakhona

15 Matiwane, the chief of the Ngwane, was an independent sovereign who was not under the rule of Shaka. Zwide also, the son of Langa, of the Nxumalo tribe, was also not under Shaka's rule. So also Mthethwe, of Nyambose, viz. Dingiswango the son of Jobe. They were chiefs, of whom one day perhaps Matiwane might flee and on another day they would be the ones to run away. Senzangakhona, on the other hand, was not a chief. Had he been one, Matiwane would have killed him, but he could not do so, because Senzangakhona was an indigent nobody, and so he did not take anything from him.

Shaka's youth

16 Shaka obtained the chieftainship through his cunning, he obtained it at his mother's home, the Nxumalo tribe of Zwide, son of Langa. Shaka's mother Nandi was installed by the whole Zulu tribe to be the mother of the future king. This was very bitter to the other wives of Senzangakhona, that Nandi should be thus exalted, so those other wives whispered to the herd-boys that if they should find an opportunity of coming on Shaka alone, they should strangle him. But Senzangakhona had already observed that they had designs on his son Shaka, so he took him away and hid him at his mother's place with Zwide, the son of Langa. He grew up to be a young man while living there with his mother's people, and took part in a great deal of fighting. His praise-name gained in battle was "the indimindwane that devours marrow".

Senzangakhona visits his son

17 One day Senzangakhona said to his people the Zulus, "I would like to go to see my son Shaka, because I no longer know him."

So he went on a visit to see his son, but there they merely continually slaughtered cattle for him. When two weeks had gone by in this way, he summoned the local induna, and said, "Please tell the chief that I now want to return home. So many days have gone by and I have not yet seen my son." The induna returned and told him, "The chief says you are right, he will show you your son tomorrow."

18 That evening (probably whilst sitting before his door) he suddenly had water poured over him from over the hut. He exclaimed, "Ishu, what is this pouring over me?" They replied, "Sir, it is just water," and at that same moment they heard somebody come down with a thud from the top of the hut (on the other side) and make off.3

19 Next morning Zwide had decided to let Senzangakhona see his son, and the old man was called.

"Today you will see your son, brother-in-law, for the warriors will dance their war dance today and you also will see them."
17

uMatiwane noSenzangakhona


uShaka ngesikhathi sobusifana bakhe


uSenzangakhona evakashela indodana yakhe

17 Wayesethi uSenzangakhona kunaZulu, "Ngisuna-ke ngiyobona umntanami uShaka ngoba angisamazi".

Wahamba-ke waya kwethekela eyobona umntanake, waze evikutsheni, kwaze kwaphetha amasonto amakhulu aqilise-ke induna yakhona, athati, "Akhe utshele inkosi ukuthi sengithanda ukuphila emnandi. Kwaze kwaphetha izinsuku ezingaka ngiyangbonanga umntanami na?" Iyanibyana induna isitki, "Ithe inkosi uqinisile, isiyokutshenisa yena kusasa".

18 Kuthe kusikhwa wezwiza esethethwa ngamanzi eka phhezu kwendlu, waze wathi, "Ishu, ngikhela yini?", bathi, "Nkosi uthelwa ngamanzi impela," beza wami wathu esithi qothi ephuma khona phhezu wayesemhleka.

19 Kwasa-ke kusasa wathi uZweide njizamsheni uSenzangakhona umntanakhe nakhanywa, wayesebizwa.

"Namlanje azombona umntanakho, mkhwenyana, azogiza amaqwe namlanje, naye uzwakhebona."

1 this is a common isithakazelo of the Mthethwa.
2 meaning unknown.
3 presumably this was a magical means of depriving the old man of the virtues of chieflyship.
So the warriors danced their war dance, they came forward to dance out of the ranks, and when they were all there dancing, there issued forth "the indimindwane that devours marrow" and Senzangakhona and his men suddenly heard the vociferous praising of "the indimindwane that devours marrow", though they did not see the dancer himself, until suddenly the young man appeared and jumped clean over his father, for it was he, Shaka himself.

20 "There he is, sir," said Zwide to him, "that is your son." At this the old man was seized with terrible fear and forthwith took his departure, but that which went home was merely an empty shell, and he had barely got there when he died.4

Shaka becomes chief

21 It came to the ears of Zwide, son of Langa, that Senzangakhona was dead, and straightway he ordered his men to arm. He now treated Shaka in a manner befitting the chieftainship which he was about to confer upon him. At the place where he washed Shaka (with the medicines required to fortify his chieftainship) a mist hung over the hill until sun-rise and there was a great snake in that pool.5 So the warriors armed.

22. It is said that the witchdoctor whom Zwide had given to Shaka had an ear the size of a shield.6 So they took Shaka to his tribe and installed him in his chieftainship and everything was fine when Shaka, as first chief of the Zulus, ascended the throne.

Thereafter his witchdoctor, the one with the ear as big as a shield, would upon occasion say, "Chief, people are coming to you (to attack you), they will be coming from such and such a quarter", pointing there with his finger as the case might be. Then they would hear the order "To arms", the doctor having already heard that the enemy was coming, and so they would arm in time and would be able to deal a smashing blow.

23 And furthermore, whenever Shaka attacked he used to run full tilt until he was in the midst of the enemy, and his men were each given a single spear, there was to be no second one. That was considered cowardice; and the neighbouring tribes feared him henceforth. Whenever they wanted to steal on him unawares his witchdoctor would already have heard of it with that huge ear of his, and so Shaka in his turn would creep upon them stealthily, attack them and finish them before they expected any evil.

Shaka attacks Mutiwane who settles at Ntenjwa

24 The matter that brought about the expulsion of Mutiwane, son of Masumpa, from his country on the White Mfolozi was the following: Shaka now saw that all the tribes feared him, so he summoned his mother’s tribe of Zwide, son of Langa, and he summoned that of Dingiswayo, son of Jobe, the Mthethwa of Nyambose, he himself being the fourth, and said to them,
King Chaka of the Zooloes sends to King George presents of Elephants teeth and want in return Cows tails Medicine Large dogs Macassar Oil etc.

Chaka's Mark written by him

PLATE 2

Tracing of a faint pencilled note (now in the Cape Archives), dated “Port Natal Sept. 10th 1828” and addressed by Lt. Farewell to Major Dundas, Landdrost of Albany, and sent overland by the hand of John Cane. It was received 11th Oct. 1828. It reads: “King Chaka of the Zooloes send to King George for presents of Elephants teeth and want in return Cows tails Medicine Large dogs Macassar Oil etc.” and on the reverse: Chaka’s Mark written by him .......”
Agiye-ke amaqwe egiyela ngaphambili, kuthiwa athi uBa agiye aphelele, yavela "iNdimindwane eDlwa umkantsha," nabo abakwaSenzangakhona bezwa nje sekukaza izibongo kuthiwa "iNdimindwane eDlwa umkantsha," bengamboni ogiyayo, yabanakala insizeva seyega phezu kuyaleke, kanti sokungu ye uShaka.


uShaka, ukubekwa kwakhe ebukhosini


22 Kuthiwa inyanga uZwide ayoinkanya uShaka, indlebe yayo yaye ingangakhe. Basebemunikisa khona ebukhosini bakhe, kwakuhle kwaDlwa kwakhe kubekwa inkosi yokqala kweZulu uShaka.

Yase ithi inyanga kaShaka, le enendlebe engangakhe, "Nkosi, bakhona abeza lume, bazovela khona ngapha", yasho yakhomba ngomuntu, njalo njalo; bayezwa sekuthiwa, "Ayihlome", seyizwile ukuthi bayeza ngapha, nemphela ukhomo, yokubadikalaka.

23 Athi uma eya kuBo agijime, ngelikhulu eyole kwakhephakathi kwake, amatiyalo akhe enkwe umkhonto ngamuntu, ingabi bakho umkhonto wesibulu, kungqala lokho, zamesaba manje izibizi. Uma Bethi Bafuna ukumnyonyoBela inyanga kaShaka ngalelihwandakazi lendlebe yayo, uShaka ebongonyobela yena abagwaze ababhuqa, bengananzado.

uShaka ehlakela uMatiwane

24 Into-ke eyaqhitha uMatiwane kaMasumpa ezweni lakhe eMfolozi-emhlope, wayesedona manje uShaka ukuthi izizwe zonke ziyamesaba, wayesemena khona ekhlonelina kuZwide kaLanga, wamena uDingiswayo kaJobe, wamena uMthethwa kaNyambose, kwanganye wesine, wathi,

4 By jumping over his father, Shaka robbed the latter of all the magical properties by virtue of which he was a chief. The old man knew this and realised that his days were numbered. Since there was nothing (of a magical nature) left in him he is likened to an empty husk or shell. The magical significance of jumping over someone else, or over a ferocious animal, when killed, is well illustrated in the anecdote relating the dilemma Dingane was in when Zikhali had killed the lion, see §195.

5 Zwide is here confused with Dingiswayo, as in the earlier references to him.

6 enabling him to hear exceptionally well.

7 the narrator apparently is not aware that the Mthethwa tribe was that of Dingiswayo, Nyambose being the isithakazelo of the isiBongo (clan-name) Mthethwa.
"It is time that together we fell upon that little fly and drove it hence," meaning Matiwane, "so that when we have driven him out, we four can divide up his country between ourselves."

In consequence, wherever Matiwane now sought a way to escape, he found they barred the way to him on all sides, because those chiefs had formerly always been accustomed to fight, each one for himself, just like Matiwane. Thus it was that this time they ousted him utterly.

So he fled and came hither to the Tugela River under the Drakensberg, and settled at Ntenjwa, and his own head kraal there he called eSinyondweni. He occupied all the ground east of Zimbulwane, right up to the place known today as Matiwane, and stayed there.

Shaka attacks other chiefs

Shaka now turned against those other three chiefs whom he had summoned; he gave his warriors one spear each and told them he was not to see even one of them going about armed with two spears. He began by attacking his mother’s people, the tribe of Zwide, son of Langa, and when he was in sight of their army he ran in amongst them with great speed, and his whole army followed suit without waiting to cast their spears, instead of which they engaged in a hand to hand fight. Big-Ear had already told him where they had been stationed and so he was able to surround the men of his mother’s tribe before daylight and slaughter them. He had previously taught his warriors the war-songs of his mother’s tribe. So that now when the Zulus approached the Ndwandwe’s homes the latter thought these were their own men returning, because they heard their own war-song being sung, just like the amaNgwane tribe when they sing the war-song of Matiwane, which runs,

“We strive for cattle only, and for land.”

And so they were startled when suddenly this "indimindwane that feeds on marrow" burst upon them and you heard the warriors shout aloud their war cry "Yelehee!"

And so he scattered the tribe of Zwide, son of Langa, and after that Mzilikazi, son of Mashobane of the Khumalo, and Dingiswayo, son of Jobe, and Mthethwa of Nyambose and Ngodongwane and Dlengezela of the Luwendile clan and the Mbatheni clan. All this great kingdom fell into his grasp, and when the chiefs fled, the royal plumes fell and were taken by Shaka, and even today they are still there. In the end all the tribes acknowledged Shaka as the king.

Matiwane, again attacked, moves to Zizi country

Shaka now heard that Matiwane had settled down over yonder, and gave the word, “To arms,” and had him driven out from where he had made his new home. So Matiwane packed up everything anew and planned to fall upon and scatter all the Zizi, who were living just under the Drakensberg,
“Kuhle lempangana siyihlanganye, siyixoshe lapha” esho uMatiwane, “Sothi singamzosa uMatiwane, bese sabelana sobane ilizwe leli”.

Wakatho ucinga ngapha, bamsalela nxa zonke, ngoba lana amakhosi vona abeleva ngawodwa njengoMatiwane, bamsus-a-nxa zonke zempela.

25 Wayesefaleka weza khona lapha oThukela phansi koNdi, wakha eNtenjiva, unuzi wakhe igama lavo eSingondweni. Wakha wakhawula ngeZimbulwane kwaza kwaba nalapho kuthiwa khona eMatiwane, wahlala-ke.

uShaka uhlasela amanye amakhosi


Bethuka isitheleka “indiminduwane edla umkantsha,” uzwe indoda isikhalela phesulu isithi yehehee!


uMatiwane ehlasela futhi, wesuka waya emaZizimi


9 a hill east of Bergville.
10 a hill east of Ladysmith.
10 on the main railway line near Ladysmith.
But the Zizi proved good-natured and so he did not seize all the cattle of Magangana (the chief of the Zizi). For Magangana prevailed upon him, (softened his heart), because he ran away from him and climbed up into the mountains and just left the cattle standing about everywhere. Magangana, when Matiwane tried to pursue him, shouted to him, “Why are you eoming up to me here, do you then devour people? In what way is a man then to tender his submission to you? Have I not already submitted to you, and said you were my chief, and are not the cattle down there in the open veld, what then do you want from me? Do you devour men then? Do not cross the river by that ford down below, because there are crocodiles there”.

29 There were however some of Matiwane’s men who had slain some of the Hlubi and whilst they were praising themselves about an enemy slain in battle, they heard a shout from up on the mountainside: “That one is telling lies, he (the dead man) was stabbed by that other there with the white shield.” Matiwane was struck by this and said, “Hau, my people, do you see these people how kind-hearted they are? They that should have just left us to be eaten by crocodiles, tell us which ford to take, and afterwards stop strife between us when we were quarreling about the honours of war, one saying that the enemy was stabbed by him, whereupon they intervened and said that one is telling lies, he was stabbed by that man with the white shield. It is not right that we should seize their cattle. Go and pick out the fat ones only. Go you, So-and-so, and call Magangana, ask him, to come here, and let the fat cattle be counted”.

Matiwane and Magangana

30 So Magangana came, and was asked to bring his eldest son, but they deceived Matiwane in this and gave him Bhayibhayi, whilst concealing Sidinane.

“ You see, Magangana,” Matiwane said to him, “This son of yours, that you have pointed out to me I shall take with me,” and then to his own regiment, the uShiyi, he said, “Here is Magangana’s son Bhayibhayi. This son of yours I am going to take with me, Magangana, but you must not think that together with me he will now be lost to you. I am doing this (viz. pushing further on) because Shaka once already has attacked me and we fought him, and now I am retiring in order to be further removed from Shaka, that he may not get at me while still well fed, it were better that he reach me when hungry. I shall climb over the mountains and get to the top and settle there, but you must not think that I am making off with your son, and when you have anything to say you must let me know by messenger”.


uMatiwane noMagangane

30 Afike-ke uMagangana, katshiweba akaboza nomntanakhe omkhulu, kanti bayamkhohlsa bamnike uBhayibhayi, bamsithla uSidinane.


CHAPTER 4

Matiwane arrives in Basutoland

31 And so he departed. He sent his scouts on in advance and they returned to report to Matiwane, ”Sir, we found two chiefs fighting with one another. The one is on top of a mountain and the other has taken possession of his grain baskets and has surrounded the mountain on which he is entrenched. This one down below is waiting to see whether he can starve him out and make him come down from his mountain”. Then said Gungunyathi (Matiwane) to them, “Go and find me some food there, my children”.

32 So off went an impi of Matiwane and made straight for that spot. Our leaders had not yet heard the dispute, but when they arrived they did not bother to ask why those two had quarrelled. Actually it was Sigonyela (Sekonyela) who was down below and in possession of the grain baskets, and his tribe the abaDlongwa (baTlokwa), and it was Mshweshwe (Moshesh) who was on top of the mountain. They simply arrived and the spear did its work, without enquiries as to what was the matter, and so Sigonyela ran away. Mshweshwe sent down a headman of his with ten oxen, to tender homage to his chief and to enquire where he came from, and to offer him some food. And the induna said further, “Mshweshwe could no longer relieve himself in any way, there was no opening left him. But you, sir, where do you come from? We are hated here by all the tribes and Mshweshwe begs you to take him under your armpit”.

33 “What is his name?” asked Matiwane, and the induna replied, “Sir, it is Mshweshwe”.

Matiwane then said to the induna, “Thank Mshweshwe for this food, and ask him to come down to me here tomorrow with some of his people.”

The next morning that same induna announced him, “Mshweshwe has now arrived according to your invitation”.

Matiwane then addressed him, “You see, Mshweshwe, since I hear that you are on bad terms with all the tribes, I would like to go with you, so that we may find a place to settle, further on”.

Mshweshwe located at Thaba-bosiu

34 So they marched on with Mshweshwe and when they arrived at Thaba-bosiu he said to his men, “Go and find out how many avenues of approach this mountain has got.” They inspected it carefully and returned and told him, “There is only that one place where one can get up. And that entrance is very narrow and each man would have to go up with his own shield, they could not pass their shields from the one to the other”.

35 Then Matiwane said to Mshweshwe, “It were best that you removed from Butha-Bathe, because I hear that you are a dog that is hated by the others; I put you on this mountain, where you will be able to have your back to the wall. When a dog is attacked by others it always gets cover for its hindquarters, so that the other dogs have to come from in front and both sides”.

25

uMatiwane efika eLusuthu


Induna leyo yase imbiika ithi, “Selefikile uMshweshwe, njengokunum biza kwakho”.

Abla athi uMatiwane, “Uyabona-ke Mshweshwe, njengofisa ngicwazi ukuthi uvalwa yiziziwe zonke, njifuna ukukhomba nave, siyoholola ngaphambili”. uMshweshwe waBekwa eNtaba-Busuku

34 Bahamba-ke nomshweshwe, bathi nxa bese eNtaba-Busuku, athi emabuthweni, “Ake niBone lentaba ukuba inzintuba ezingaki na?” Bayikhola babuyi, bathi, “Intuba yayo, nkosi, yigo le kuphela. Intutshanyana yakhona yicunwe, nezinhluza abantu bangeze bazinikezalana”.

35 Wayesethi uMaticane kuMshweshwe, “Kukhe ukutha lapheya eButha-Buthe, njengalokhu ngiyakwazi ukuthi uyinjwa eyaliwa ngicwazi; ngikubeka kulentaba, lapho uzakfika khona igolo. Inja una yalwala ngicwazi iyange ifihle igolo, khona zizathi izinjwa zifuna ukulwa nayo, zivele nganxanye ngaphambili”.

1 Ellenberger (‘History of the Basuto,” 1912) describes the siege of Butha-Buthe mountain by the baTlokwa, but says that Moshesh called in the “Zulus of Sepetja, the clan of brigands and cannibals” to relieve him by attacking the besiegers, and that he thereby gained time to occupy Thaba Bosiu. No mention is made of Matiwe in this connection, he having (acc. to p. 154) established himself at Senyotong by this time. The following passage on p. 110 is also of interest:—

“About two years after he settled at Butha-Buthe,” said the late chief Nehemiah Moshesh in his notes, “my father was attacked by night by the Amangwane of Matuoane, son of Masopha. They took the cattle of my father and his people to the number of about 2,000 head, but they did not touch those of Mokhachane (Moshesh’s father) and his other sons who remained at Menkhoaneng. They took only those which were at Butha-Buthe. It was at this time that Masopha and Makhobalo were born.”

2 se, iGaqa spear. An idiomatic expression.
Matiwane settles down in Basutoland

36 And so Gungunyathi occupied the country from Mgwadleni (Mekuatling) right up to Bethlehem and he said to Mshweshwe, “You I locate here in the mountains, for I see that you like to be amongst them, because you are a coward.” And so he occupied all the country from the Caledon up to Ngolanyama (Viervoet) at Zeze’s, the place of many pumpkins.

Mshweshwe suspected of evil intentions

37 They lived in peace with Mshweshwe, who considered himself Matiwane’s vassal, but when he visited him, he always used to stand for a long time before he sat down. The amaNgwane took exception to this and said to their chief Matiwane, “Now do you see that mSuthu of yours, why does he always stand over you for such a long time? He stands whilst you are seated, why does he always do that?” The chief replied, “Get out, those Suthu know nothing.” Nevertheless the amaNgwane continued to disapprove strongly of this. It was a bitter grievance with them, and more than one of them said to Matiwane, “Chief, please have that mSuthu of yours killed,” but he refused, saying, “As for me, I cannot kill a man who has done no harm”. Mshweshwe always spoke very humbly. He was like the antbear which puts its tongue into an anthill and then, when it is covered with ants, suddenly draws it out and lets it disappear into its stomach.

Shaka’s war parties in Basutoland

38 After a time Shaka (i.e. his regiments) eventually arrived in Basutoland and the scouts saw him coming and reported that he had occupied such and such a place. Matiwane ordered, “Attack him before dawn, and when the Shiyi regiment gets near to them, let them rouse them and shout to them, ‘Arise, we are here already.’ You also know that we do not wish to catch you by surprise.” Then they attacked in the early dawn, before the sun had risen. There was none that desired to flee, but many royal feathers had already fallen to Shaka. However at noon the Zulu army retired, for the Zulus were very hungry, and Matiwane put them to flight because they were faint with hunger.

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3 the intention to acquire a magical ascendancy or work some sort of evil is implied by such behaviour.
4 acc. to Ellenberger ("History of the Basuto, 1912, p. 176) this was in 1826.
5 the meaning of this is not clear. To me it suggests that Shaka’s warriors had the advantage of more victories to their name, cf. §27, but to Albert Hlongwane the passage suggests that this time all did not go well with Shaka’s men.
6 Ellenberger ("History of the Basuto," 1912, p. 177-8) has the following information about the Zulu attack on Matiwane:—

"The Zulus crossed the Caledon at Maseru Drift, in search of the cattle of the Amangwane, which were then scattered about in various herds from Masite and Makhoarane and on to Kolo, Mafeteng, Thabana Morena, Siloe, and even farther south, Matuane himself being at Ngope Khubelu (Blasball Spruit). The Zulus halted at Qeme, passed on to Masite and Thabana Morena, and attacked the Amangwane at Likhoele. They were not very numerous, but their discipline and valour were of a high order, and they easily defeated the Amangwane, who fled towards


Many warriors of both sides fell on that day, and, for years afterwards, the Basuto used to pick up fragments of weapons among little piles of human bones.

After this sanguinary battle Matuoane retired across the Caledon to his headquarters at Senyotong.”
**Matiwane’s stratagem**

39 Those women who had no children that they were still suckling had to leave them behind with those women who were still suckling, and those (former) women were the army which he took along. They rolled up their skirts to above the knees, and he had shields cut for all of them. This regiment of his he placed in position some distance away and so they stood in rows, doing nothing. Then the battle was fought, and they sang the war-song of *Matiwane*:

“We strive for cattle only, and for land, *hayi ho ho*.”

40 When *Shaka*’s warriors saw this regiment in the distance they were struck by fear and terror, and so the army of the Zulus broke in flight because they thought, “If that army over there on the hill is as big as this one opposing us, we can never gain the victory,” and so off they went. On the field where the battle was fought, the rotund pumpkins grew in profusion, (on account of the great number slain), for they went on stabbing until they were stopped by darkness. By that time the army of *Shaka* was overcome by hunger, and they were being killed hungry as they were (and unable to offer much resistance), and so finally *Matiwane*’s warriors shouted to them, “Come again another time, and then we will show you that we are fighting in earnest”.

41 When *Shaka* heard that his army was defeated and that So-and-So and So-and-So had been killed, he was struck with fear, and was not going to make another attack soon. He discussed the matter with the commander of the impi,

“Did you say, So-and-So, that another division which had not yet fought at all was drawn up under the hill, a force as big as that which caused you to retire? ”

“Yes, just so.”

“Then,” said *Shaka*, “it is clear that *Matiwane* has pressed other tribes into his service, for he never used to have so many people.” Actually, of course, they were all women.

**Machinations of Mshweshwe**

42 *Mshweshwe* in the meantime was having karosses made, to send to *Matiwane* in token of submission, but he himself knew best what he had done with those karosses (i.e. he probably had them doctored to do the recipient harm) and he also sent snuff and cow-tails, all as tribute. But he had done certain things also to that snuff, which he intended should be used by the great ones of the amaNgwane.
LaBafazi oBungenaBantuwa aBangaSamunyisi, bazo bashiyi kulaba aBangaSamunyisa, yiyo-ke impi yakhe azolamba nayo aBafazi laBa. Sivunule bakhavelise enhla kwamadolo, bonke abasikele amahawu, alikhweze lelobutho lakhe like likaSangani kude laphaya, like uNgamavuyo njalo timi nje. Bayalwa lapha bona bayagubha kahlo lona ikuBo likaMatiwane:

"SiBang’ inoko nje, siBang’ izwe, kuyi ho ho ."

Bathi ukuba aBakwaShaka balibone lediyabutho bashayee luvalo, bange nelwa kwesaba, yanquzuka yabaLeke eyakwaZulu, njengoba “Na yona leya esentenbeni ingangayo le eba nathi, phinde singenise,” yaduma yabaLeke. Kwathi lapho kade ilwela khona, kwahlanza amathanga adunuselana, kwathi ukuba isuke bayigwaza njalo, baze bahlulwa ngumnyama, kuyilapho impi kaShaka seyinephango, begwazwa belambilile, yathi impi kaMatiwane, “Nize nibuye futhi, sizonikhomba ukuBo siyalwa impela manje”.

Kwathi ukuba uShaka ezwe ukuthi impi yonakele kusale oBanibani, uShaka washaywa luvalo, wesaba, akuze abuyela masinyane. Wathi uShaka kumlawuli wempi,

“Uthini SibaniBani, uthi ibingakalvi ibuSkinge phansi kwenta kaIngangale enixoshile na?”

“Yebo, kunjalo.”

Athi uShaka, “Kusobala ukuBo uMatiwane zikhona izizwe azithumba, ngoBa wayengenaBo abantu abangako,” kanti ngabaFazi.

Ubqili bukaMshweshwe

uMshweshwe wabe eyilokhu ethunga amaxaba, ayokhонsa ngowo kuMatiwane, kanti yena uyakwazi akwenzile kulawomaxaba, wamukisa uwayayi namashoba, konke lokhu kuyothela; kanti kukhona izinto azenzile nakwebo uwayayi lo ozobhenya zikhulu zamaNgwane.
Two regiments sent South to reconnoitre.

*Shaka* in the meantime had vanished completely. *Matiwane* summoned a meeting and addressed them, "*MaNgwane*, this is what I have summoned you for, my children; it is to tell you that I am sending the *Shiyi* and *Nsimbi* regiments on in front, to spy out what the land is like".

They marched on and on, those two regiments, until two months had passed. Then in the third they returned, bringing with them very large ears of millet and maize and these they flung down before the chief, and reported, "Chief, that country before us is well watered. Behold the food it produces, it is a country of acacias and mimosa, a country with huge dark forests." And they told him further, "We went on and on until we came to a river of which we could not see the end."

So the chief said, "Run boy, and tell my elder brother *Hawana*, the first-born of *Masumpa*, that the *Shiyi* and *Nsimbi* regiments have returned. Ask him to come and see the things that they have brought, millet and maize, and tell him they report that the country is well watered."

*Hawana* provokes *Matiwane*

But *Hawana*, when he got the message said, "That yonder! Yonder where? We have marched enough, we are not going anywhere else. We have built, we are settled here. Has he by any chance eaten of a sheep's lung, this young fellow? It is he who has been sent to destroy us."

When the chief enquired from the messenger, "Well, what did my brother say, boy?", the lad said things he had not been instructed to tell, he simply spoke spontaneously, and tactlessly blurted out, "He said, sir, that you must have eaten of the lung of a sheep."  

The chief flew into a terrible rage at this. "To whom do you say a thing like this? Was it not I that mustered the *amaNgwane*, to fight against *Mthi-......

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7 Ellenberger ("History of the Basuto," 1912, p. 178-9) states: "*Matuoane* retired across the Caledon to his headquarters at Senyotong, and there, out of the fragments of the White Shields and other regiments, he formed the regiment of *Insimbi* ("iron"), which, together with the *Ushee*, he sent, two months later, to raid the Tembus of Cape Colony, the chief *Jozana* being in command of the expedition. A large number of cattle were taken for commissariat, which gave the expedition the appearance of a migration. *Moloya*, before quoted, gave the following account of it to Mr. J. M. Orpen: "We passed Kolo, and the country between that mountain and the Orange River, which we crossed, and arrived in the highlands of Barkly East. From there we descended on Kubumeuku, the grandfather of *Gangalizwe*. The Tembus and their cattle were spread over a wide country. We had sent out our spies, and we commenced killing our cattle. The spies returned. They hurried us. But the Tembus had already seen where we had slept. They fled. We chased them three days. The fourth day at sunset we saw the back end of their flying troops of cattle entering the bush, where *Tsomo* and *Kiba* join. But it was only part. The general said we must return. On the second day of our return march we began to fall and die of hunger. None were lean, but they sat or lay down to die. They cried to those passing, 'Greet the chief for us; we die here by his orders.' Every day men fell out and died; it was n the..."
AmaButho amabili athunyelwa ukuhlola izwe

43 uShaka wajokola njalo. Wayibutha imbizo uMatiwane wathi, "MaNgwane, nanku enginihizele khoona, bantwabomi, enginihizele ukuza nginihizele ukuthi ngisathumele uShiyi neNsimbi, ke bayohlola ngaphambili ukuba izwe linjani ngaphambili".

Ahamba lamafutho kwaza kwaphela izinyanga ezimbili. Kwathi ngeyesiuthathu afika lamafutho. Afika neziklebe ezikhulu kakhulu zamaBele nombila, akuthinsela phambi kwenkosi, athi,

44 "Nkosi, izwe lisemanzini, bheka ukudla kwakhona, lizwe lonwanga nomtholo, ilizwe elinemakhathi amakhulu amnyama." Athi, "Siye safixa emfuleni, esingawazi okuza kuphile amehlo, singawuboni lapho ukhawula khoona."

Ihle ithi inkosi, "Gijima mfana, uyotshela umnewethu uHawana, inqabutho kaMasumpa, uthi lefikile uShiyi neNsimbi, uthi akazobona izinto abazithwele, amabele nombila, bathi izwe lisemanzini".

uHawana wacanukisa uMatiwane

45 Athi uHawana, "Lilé, lilé kuphi, kade sikhembu, thina asisayi ndawo, sakhé sakhele lapha. Wadla ipaphu lemvu yini kanti kanti lophakhe kwakhona, yitolwa-ke owathungoye owabulala izwe lakithi."

Kuthe nxa inkosi ibuza ukuthi, "Ufike wathini umnewethu mfana na?", waye wakhuluma into anganthumanga, wagemane ezithetha ephumlule siyedwa, athi bhalala ngembaba athi, "Uthe nkosi kanti wadla ipaphu lemvu."
mkhulu, son of Bhungane Hadebe, when I thought to attack M pangazitha? He was too strong for you, was M pangazitha, and repeatedly you ran away.

The Angry-talker who frightens, like the heavens above
The bushbuck of Mayi and Dlomo, which stabs as it dashes along.
The cattle that rush down a dangerous place
Mahogwe is bitter (i.e. fierce in battle) like the shongwe plant
He, the river full of grinding stones that are slippery
The young reebuck of Mashiyi.

47 To whom do you say that I have eaten the lung of a sheep; when have I done such a thing? Did I not ask you whether you were beaten or not? And you confessed that you were, ‘Yes, chief, we are beaten,’ and all the regiments agreed that it was so. But then it was that I decided to fight in spite of your admission of defeat, and resolved to try conclusions with M pangazitha”.

War with the Hlubi of M pangazitha recalled

48 Now at that time there was Zulu, son of Mafu, the medicine-man who had doctored the army of M pangazitha. He pointed to the level plain and said to the chief,

“Fill all this with cattle to reward me, for behold, you have overcome Matiwane.” But the chief refused to pay him so many cattle.

49 Now this clever fellow, Matiwane, learned that the doctor had fallen out with M pangazitha and said to himself that now was the time for him to fight, for he had by this time secured the services of the Hlubi medicine-man who was now with him. And he, Zulu the son of Mafu, said, “Let there be sent, two young men to fetch him, the ‘Angry talker like the heavens above’.”

50 And then he prepared his medicine saying, “There they (sc. the youths) are, Hadebe,” and he said laughing to Matiwane, “Come chief, and look,” and as Matiwane stared at the medicine he saw M pangazitha inside. Then the doctor asked those two youths, that were to be sent, as to M pangazitha’s neck-ring, namely as to which of the rings (which he showed them) his resembled

10 in the izibongo: Mashiyi.
11 in the izibongo: uHogo, meaning unknown.
12 a small plant with milky sap and very bitter.
13 the foregoing lines of poetry are taken from the izibongo of Matiwane, having been those of M pangazitha whom he slew and whose praises he assumed to himself as explained there.
14 Whether designedly or by accident, the narrator has here struck a true epic chord by taking advantage of Matiwane’s rage at the imputation of cowardice to make him relate at length the story of the defeat of the Hlubi of M pangazitha, an important episode left out of the earlier narrative. To heighten the effect and prepare the listener for something heroic, he lets Matiwane recite some of the praise poetry about M pangazitha, to suggest how formidable a foe he was to overcome.
ngathi ngisanga kuM pangazitha. Wanikhulela uM pangazitha, kwasa naboleka, kwasa nabaleka.

Umqagambi ongazisho eliphezulu.
ImbaBala kaMayi noMalo egeke’ igijima,
Undeko zebha ngenqothokhlo.
Mahaqale nyabasha njengeshongwe,
Omdambu ombokodo zibushetzi,
Isizikomo senzala sikaMashiyi.

47 Ukusho kubani lokho ukuthi wadla iphaphu lemvu, ngalidla nini iphaphu lemvu, angibuzanga yini kini ngathi senahlulekile yini mbandla na? Navuma nathi senahlulekile, kunjalo nkosi, avuma wonke amabandla, ahi impela nkosi sahlulekile, mina-ke yikhona ngizakulwa, nomi nihi nini senahlulekile, kwyikhona mina ngizakulwa noM pangazitha”.

uMatiwane noM pangazitha

48 Kwaziolocation uZulu kaMafu, eginganga esusa impi yamaHluBi, yathi inganga yempi kuM pangazitha, yakhomba isikhambanathi, nathi

“Thela lapha kugcwale lesisihlabo izinkomo, ngoBa nangu uselemahlule
uMatiwane.” Wala uM pangazitha wathi angeze ase abhiphe izinkomo eziningi kungaka.

49 Kanti iyili leli selizwile ukuthi inyanga le seyixaBene noM pangazitha, lisho nje ukuthi, “Mina-ke yikhona ngizakulwa,” ngoba esiyithathile inyanga yaseMa-
Hlatshini, seiyinakuye. uZulu kaMafu wathi, “Makufunwe abafana babe babili, bamlandi yena uMqambi ongazisho eliphezulu”.

50 Wayesiphakelwe-ke isithundu, wathi, “Nampo-ke, Hadebe,” wayeleka ethi kuMatiwane, “Nkosini akuzobona,” abathe ukulungwa uMatiwane esithundwini, wamBona phakathi uM pangazitha; wayesiphakelwe ithusi lakhe kulaba basana abeBe-
thunyise wathi, ithusi lakhe lifana naliphi kulawamathusi. Bathi, “Lifana

15 This is evidently the man referred to in the following passage quoted from Ellenberger. “History of the Basuto,” 1912, p. 177, though it is improbable that Dingane was with the Zulu army.

“They must have passed by Sekonyela at Yoalaboholo without molesting him, probably thinking the adventure too hazardous, for they went straight to Hloholoane where some of Matuoane’s adherents were living, under Zulu or Zulunga, son of Mafu of the clan of Mahaula. This Zulu was Matuoane’s doctor, and an influential man. Dingaan attacked him in February 1827. He fled on to the mountain, ignorant of the strength which was opposed to him, and tried to stem the attack by rolling down stones on the stormers, killing two of them. The men of Chaka shouted, “You may have these two dead, but make the most of the night, for that is all that protects you,” and spent the rest of the daylight in examining the approaches to the mountain. Next morning the attack was delivered in loose formation, in order to avoid loss by the stones and boulders showered upon them. But, forming near the summit and shouting a war-song, the Zulus rushed the place, killing Zulunga and all his people.”
most. They said, "Mpangazitha's resembles this one," and they were instructed by the doctor to take it with them and to exchange it for the chief's own. They had also to take a length of rope and upon arrival to singe it in a small fire they were to make in the cattle kraal. "You will recognise him when he speaks." So they went in amongst the warriors and found meat being eaten, and they joined them and said, "It isn't horse, my brother, cut me off a portion ".

51 Presently they went past where the warriors were sitting and entered the private sleeping quarters and there also found eating going on and there also joined in, for by now the people were quite bewitched so that they could not see they were strangers, and thus they remained until it was evening and people went to bed. All the people of Mpangazitha including the warriors of his bodyguard slept a deep sleep, and so then they entered his private hut and found Mpangazitha himself fast asleep and, seeing they had been accustomed to be sent there often (and so knew their way about), they found him with his head pillowed on that wife who was Kheswa's daughter. They took away from him his brass neck-ring and put in its stead that of Matiwane which they had been given by the doctor, and when they turned their eyes upwards they noticed the umncwado of the chief covered by a basket and so they took that also. All this they did in the darkness and when they got outside, made straight for the main courtyard with their little firesticks, (they kindled a fire) and singed their bit of rope according to the instructions of the medicine-man.

52 When they had done this, they fled, whereupon straightway Mpangazitha began to feel the rope pulling him and woke with a start; he rushed out of his hut and saw the little fire and shouted, "Who kindled this fire to burn down the kraal? " And to his bodyguard he shouted, "For being fast asleep like this, I feel like killing the lot of you; what might it be you were guarding? " Whilst they were listening to him as he said this, that fire went out.

53 "Know that tomorrow I shall report this matter to the assembly, and the men will bring you here and you will all be killed, and new ones put in office ", for his heart swelled up in rage as he thought of Matiwane whom he had been wont to put to flight every time.19

"I shall kill you off by sending you against him this very morning."

In the morning he had it made known that all the men should go to the gateway and he sent his indunas to announce to all the warriors :

"I desire that when the sun rises the whole army shall be assembled."

As for that brass neck-ring, it was quite dark (i.e. unknown) to him, and he did not notice that it was not his own. And so he armed, did the "Angry talker like heavens above ".

54 But Matiwane had already heard that he was coming, and he also prepared for battle, for he had foreseen what time they would arrive, and could


52 Benele ukuyihashula lentanjana basebuseleka njalo, abone ayizwe intambo leyo uMbangazitha ukuthi lentambo iyamandonsa, aphaphane aphumele phandle avukhona lomlilwana, amemeze atha, “Ngubani lona obase lomlilo ofuna ukusikhisa umuzi na?” athi emabuthweni ake, “Nilele nge ngahle nginyathi kuse kudele ukuthi lentambo iyamandonsa, aphaphane aphumele phandle avukhona lomlilwana, amemeze athi, ”Nguni lona obase lomlilo ofuna ukusikhisa umuzi na?”

53 “Nize nazi ukuba kusasa ngizobike emadodeni, anilethe lapha nizobulawo nonke, kubekwe abasha”, yase ithi ukuluku inhiziyo yakhe ukuthukuthela esethethu lelu uMaticwane aloku amrokha zonke izinsuku.

54 Wayesezwile noMaticwane ukuthi uyeza. Wkhuluma noMaticwane sebesiboni nesikhathi abazofika ngaso, nokulinganisa ukuthi manje basekuthini.

16 evidently these were young men of Mpangazitha’s tribe or such as knew him well.
17 the loss of this article to an ordinary man is enough to send him and all his relatives especially the womenfolk, in a frantic search all over the countryside to recover it before it can fall into the hands of an evildoer. The loss of the chief’s umncwado is therefore nothing less than a national calamity.
18 in a magical sense of course.
19 he knew that this magic must be the work of Maticwane and he feared he might have gained an advantage over him.
estimate that by this time they ought to be at such and such a place. Matiwane arrayed his men on a small hill in such a way that they did not appear to be numerous, whilst he himself ascended to the summit and others also climbed up, handing their spears to one another as they did so. While they were still handing their spears to one another, the “Angry-talker” appeared on the scene, and an imbongi was heard reciting the praises of the “Angry-talker like the heavens above”.

55 Then Gungunyathi arose and spoke to his men and asked, “Where in that crowd is the Angry-talker himself?”, and they told him, “He is in the midst of those dogs, wearing a small red goatskin kaross, that’s him.” Thereupon Matiwane gave the word to the Shiyi regiment, telling them, “Make for that place where the dogs are.” After that he sent other regiments into the fray as he thought fit. In a brief space of time and at the first onslaught, he was already down, was the “Angry-talker like the heavens above,” and (they slew so many that) the soil produced numerous pumpkins (later on), and over the corpse of the chief the amaNgwane and the HluBi joined in battle all in a great turmoil. They tried to keep up courage for they thought it would be as always, and that the HluBi would drive them off as usual, but this time it was different and the HluBi army retreated from the field. The amaNgwane took the corpse of the “Angry-talker”, and it seemed that the war was over, for some now submitted to Matiwane whilst others fled. But the former remained subject to him only for two years, it only seemed as if they had submitted.

56 Then in the third year the HluBi conspired together, “Since we are a minority under the great ones of the Ngwane and their headmen, let each one of us on a certain day slay his local induna, all on the same day,” and in truth the day they had selected arrived, and they told one another, “At such and such an hour we will attack them”, and so all of a sudden at the appointed hour they became men indeed, even like white men (in courage). And a messenger announced everywhere that all the great ones of the amaNgwane had been massacred by the HluBi. This was made known throughout the land, whereupon the HluBi ran off and joined their tribesmen elsewhere. This is what was done by the HluBi.

Matiwane has Hawana slain

57 So Matiwane was much enraged at the words of his brother Hawana, the father of Sikunyana, who had said that he had eaten of the lung of a sheep.

“Go and slay him, for he has grossly insulted me.”

20 Ellenberger (“History of the Basuto,” 1912, p. 154-5) quotes a certain Moloya as under. The reference to Sidinane is probably an error, Magangane’s son being meant, cf. §317. By Izize is meant the isiChwe regiment.

“As for us Amangwane,” says Moloya, “we went from Senyotong to fight Phakalira. At first we were repulsed, and many of us were killed. It was humiliating to us to be repulsed by those who at one time were our servants, so we went over to Mekuatling, and there we fought them without ceasing for over three months. We attacked Phakalira three times from our new base, but were beaten back each time.

In March 1825 we attacked him for the last time, or, rather, it was Phakalira who attacked us. He recaptured all the cattle we had taken from him. At this time Matuoane had only a small number of soldiers with him—these were the unmarried men who formed his bodyguard, Ushee, and the principal regiment; the rest of his force including all the married men, had gone foraging. The Mahlubi attacked us in the afternoon in such numbers as to cover the country. They burned the village of the Ushee at Mekuatling. We were so few that we could do little to help ourselves, so we waited and watched until our foragers, who had heard the alarm, came to our aid. We were then three regiments strong—namely, the Ushee, the Izize, and the young Insimbi. We fell upon the Mahlubi there near the rock which stands in the valley between Mekuatling and Lishuane. We drove them before us in their bands against the rock. Suddenly we heard a rallying cry indicating where the chief was, and immediately flung ourselves upon him. He was slain there. The ground was black with the Mahlubi dead. We returned to our dwellings, drank some beer, and from that time the Mahlubi were again out servants.”

Mahlomaholo, the son of Phakalira, however, declined to come under the yoke of the slayer of his father. He therefore left the country with a good number of the survivors, and joined Moselekatse north of the Vaal. Setene, another son of Phakalira, went back to Chaka, who had him killed.
The impi went and fought him for two days, and killed him on the third. And at this time when he slew his brother Hawana he had already killed Madilika previously, the younger brother of Hawana.

Mshweshwe solicits aid from Shaka

58 Matiwane now sent messengers to Thaba-bosiu to Mshweshwe, and when they arrived he had cattle slaughtered for them and whilst they were still cooking the meat they filled their hemp-pipes and praised their chief Gungunyathi (i.e. Matiwane). Now Mshweshwe had heard that there were some of the amaNgwane who said that he should be killed, but that Matiwane had refused, and so Mshweshwe had secretly sent emissaries to Shaka with the message:

59 "Sir, a certain chief has arrived here, namely Matiwane, who wants to kill me. I pray you to come and defend me."

So there at Mshweshwe's place were the Ngwane ambassadors, who now began to recite his (Matiwane's) praises:

"Our royal bird with the red wings
With the red beak and the red eyes
Who went together with Bheje his younger brother."

60 Now Shako's messengers (had arrived there and were sitting on the other side of the fence) and heard them and said, "Ha! But those are amaNgwane. Fill up the hemp-pipe, boy." And so they in turn began to praise (their chief Shaka) as follows:

"Shaka who shaka's (unknown) himself
The precipice of stones of Nkandla
To shelter the elephants when the rain threatens
The Feather-devour-all at Nkandla
Which gobbled up all the amaPhela (a regiment) of Zwide son of Langa."

61 Thus the amaNgwane discovered that Mshweshwe had sent for help from Shaka in Zululand. And they fled without having touched that meat, and reached Matiwane without even having taken leave from Mshweshwe. They reported,

"At the place of that mSuthu of yours to whom you sent us we found matters very bad. We bring you back no word about the matter you sent


"Matoane was really growing jealous of Moshesh's increasing power, and was only waiting for a suitable opportunity to put an end to this Mosothoana ("little Mosuto") who owned so many fine herds of stock.

Moshesh was too shrewd not to see how things were shaping; indeed, some of the many Basuto who were living with Matoane kept him very well informed of what was going on in the court of the latter. So, driven thereto by a sense of the danger threatening him, Moshesh decided to place himself under the protection of a greater than Matoane. He accordingly decided to tender his submission to Chaka, the terrible son of Senzagacona, and the only power of which Matoane stood in awe. With this end in view he took council with his friend Mofeli, chief of the Mahlapo clan, as to what kind of presents would be most acceptable to Chaka. Mofeli suggested
Yaya-ke impela, yadwa izinsuku ezimbili, yambulala uqolwelethathu. Kuthe mhlana ebudala umnewafo uHawana, wayesibulala uMadlika onelama uHawana.

58 Wayesithumela amanxusa eNtaba-busuku kuMshweshwe, aihi uba afike kuye wawabthathisa inkomo, buke uma besayiphekile base becobelisa igudu, sebono uGungunyathi, kanti uMshweshwe usezivile ukuthi akhona amaNgwane athi, "Bulawa wena Mshweshwe," kwela uMatiwane, kanti uMshweshwe usenye-nyise amanxusa akhe aya kuShaka ukuthi,

59 "Nkosi, ikhona inkosi eyafika lapha, uMatiwane, ufuna ukungiibudala, uze ungilamulele."

Nampo-ke uma bemusho:

"iGwalagwala lakithi elimadol' aBomvu,
Vbehef arnehlo wabhef umlomo,
Wayeya ngoBhefe omelamayo."

60 Bezwa abakwaShaka bathi, "Ha! ngamaNgwane lavo, licobele mfana."

Bamusho:

"uShaka ozishakayo,\[22\]
uSivodokholo singamatshe aseNkandla
okuphephela izindloru nza liphendule.
uSibagojela ungapha kweNkandla,
lugojela luthle amaphela kaZwidile kaLanga."

61 Bezwa amaNgwane ukuthi uMshweshwe uselectolanda uShaka kwaZulu. Abalule amaNgwane engasayidlanga nenyama leyo, uba uayofika kuMatiwane ababange beSawalelisa kuMshweshwe, bathi,

"Lapho uBusithume khona kulowo mSuthu wakho, sifumanise indaBa ebolile; asiFika nendaba obusithume zona, sifika nendaba ebolile, sihe uma

ostich plumes, the feathers of the crane and the finch, and otter and jackal skins’ Mosesh at once set about obtaining these commodities, giving cattle in exchange, and when a great quantity had been collected, he sent them to Chaka, by the hands of his faithful messenger, Khoho, and others, with a message of submission and a prayer to be taken ‘under the wings’ of the great Zulu chief.

The messengers, according to instructions, passed by Mofeli’s place in order that the latter might assist them with his advice, and send two of his men to introduce the mission to Chaka.

Chaka received the mission most favourably, and, addressing his people, said, "To-day I have received as my subject a Mosuto called Mosesh, who dwells on a mountain. Never more shall I make war against him." Addressing the messengers, he said, "Say to Mosesh, that when he sees my armies, he must collect his flocks and herds at the foot of his mountain, and my people will pass them by." Moreover, Chaka sent fifty head of cattle to Mosesh by the hands of Khoho, and told him to return without delay to fetch a hundred more, which he had taken from Faku, and which he desired to present to Mosesh.

Rumours of this act of diplomacy did not fail to reach Matuoane—indeed, some of his people had seen emissaries of Chaka at Thaba Bosiu—but he did not cease his exactio s, which in the end proved his undoing, as we shall see later on."

us in, but only bad news. When we filled our hemp-pipe in order to praise you, we heard Shaka's praises being recited on the other side of the fence. That mSuthu of yours about whom we spoke to you all these days, where are our lies now? We asked you: What does that mSuthu mean by continually standing over you? And we told you that he must have done something (evil). Now we shall see what you have to say about this mSuthu of yours”.

“But, maNgwane, when he has fetched Shaka what do you think he will do? Let him fetch him, and when he has brought him we will fight him.”

Mshweshwe attacked against Matiwane’s will

This remark an induna of the amaNgwane broadcasted to all the great ones and princes of the tribe and these immediately gave the order: “To arms, for Matiwane is now out of hand; his father is now that Mshweshwe.” They directed that the impi should assemble at (Matiwane’s) Nobadina kraal. But he on his part sent a messenger:

“Run, you, and tell Mshweshwe that they are coming to kill him, they have overcome me (i.e. my opposition). Let him kill them and finish them”.

So the impi set out and did not meet with the messenger, who had been told to go by night and had taken another road. Their intention was to attack just before dawn. And so the impi went, but Mshweshwe was waiting for it knowing when it would arrive.

Now on that hill of Thaba-bosiu there was only one narrow entrance, with a rampart of stones across it at the top, and seeing that there was only this one entrance, they were going to attempt the first rampart and throw down the defenders with it, then they would climb up to the next higher up and so on until they came to the last one. However, when they assaulted the first rampart, the abeSuthu rolled down the boulders which struck them on the knees, it killed the amaNgwane and they all fell dead, those who went in front. For there was but this one entrance and since the abeSuthu were light and active, they had barely finished rolling down rocks on them when they would come down to finish off the wounded, then they rolled down the second rampart and this reduced the amaNgwane’s strength, for the stones struck them in the chest and stomach, upon which the abeSuthu again came down and clubbed the remaining amaNgwane to death, those who were saying, “These are dogs” (to keep up their courage). Then finally the third rampart was

Ellenberger (“History of the Basuto,” 1912, p. 181) states:—

“While the Amangwane were campaigning against Moselekatse and Mahlonaholo, another army of them went to attack Moshesh. It is said that this was against the wish of Matuoane, and he is reported to have said that Moshesh was his friend and subject, and had never done him a wrong; why then should he be killed? But the general Moselane answered and said, “How can we leave him in possession of all that cattle?” so the attack was arranged, and was made in July, 1827.
sicobela igudu siBongela wena, sesiwa sekuSekungela uShaka ngapha ngasohlangothini. LomSuthu wakho esibathe sikutshela ngaye zonke izinsuku, aphi-ke amanga ethu, sibathe wenzani lomSuthu ukuba afike akumele zonke izinsuku, sithi ikhona into ayenzayo. Khona sizoke siBonge ukuthi uzothini ngalomsuthu wakho."

"Kepha nina maNgwane nithi khona emlandile uShaka uzakwenzani? Akamlande nje, uma emlanda sizokhulangana naye."

amaNgwane ehlasela uMshweshwe engavaxumanga uMatiwane

62 Induna yamaNgwane ilihlanyele lelozwi kuzzonke izikhulu zamaNgwane nabantwa benkosi, bale bathi abantwa benkosi nezikhulu, "Ayikhume, kanti uze uzingxile; uyise wakhe sekunguMshweshwe lovo."

"Baye bayirthetha khona kwabo kwabombadina, abase ethumela umuntu ethi,

"Gijima, SibaniBanyana, uyotshela uMshweshwe, uthi nampa bezakububula, sebengahlule, aze aBabulule aBaqinise."


64 Njengoba kulentaba NtababuSukhu intuba yinje, kukhona umthangala wamatzhe waze wafika phezulu laphaya, kuze kuthi njengoba yinje intuba, bazo-thinta umthangala wokuqala babadilizele ngavo, besebenyuka beya komunjye engaphezulu, njalo njalo kuze kube kowokugcina. Kwathi ngomthangala wokuqala uma bewadiliza ufike ubashaye emadoxweni, ushaya amaNgwane, bese belala phansi bonke, laba abaphambili; ngoba yinje intuba, kunjalo nje babuka abeSukhu benula ukubadilizele ngamatzhe bese behla basawqelele, bese begiiliza ovesibili, ovesibili vake weshaya phansi amandla awo, wasuka usushaya esifubeni nesivini, kwasekuyekele njalo okungabeSukhu, sekweaqonqa amaNgwane masinyane abathe, "Yinja leyo." Kwaze kweqa njalo kuya kowesithathu.

Matuoane's army was composed of six divisions when it left Senyotong, four of which went over the Berea plateau, and descended into the valley of the Phuthiatsana, some near Boyate, some by way of Thupa Kubu, and some by Pelea. All these passed the night on the right bank of the river at these points, and next morning, young girls followed them with pots of beer for the warriors.

The two other divisions went round by Qeme and Qhuqhu, in order to attack Mohale at Korokoro.

It is said that Matuoane, disapproving of the whole thing, sent secretly to warn Moshesh; but, if he did, the message was never delivered, as it was only at dawn on the following morning, when he saw his enemies, that Moshesh became aware of the attack, and raised the alarm. Immediately there was a great tumult, people rushing about in wild confusion. Moshesh himself hastened to the plateau and shouted the alarm cry there, and on the edge of the rocks where all might hear it."
attacked. At this third barrier not one survived, everyone was killed. The cry, "This is a dog" was no longer heard, they weakened and so they finally retired. There was not one left to shout, "This is a dog." They occupied themselves with assisting their wounded and went off.

Matiwane and the beaten army

They now sent messengers to the chief, "Tell him that the army has come to grief and say that So-and-So and So-and-So have died." When this tale was told and it was reported who had fallen, only the names of princes and men of rank were mentioned, for commoners were not counted. And the chief asked in sorrow, "Are So-and-So dead?"

"Yes, sir, it is even so; they no longer live."

"By whom was this impi called out", the chief then asked in anger, "Go and tell them to come here; I shall slay them all".

The impi came and Matiwane addressed them, "Stand forward, So-and-So" and further, "Let them stand in two sections, one only of commoners and the other only of princes and men of rank".

"Yes, sir, they are now standing as you have ordered."

And Gungunyathi came forth and found that the two groups were equal, namely that of the princes and indunas and that of the commoners; and he looked and looked and saw that the two horns of the army were equal in size, and asked, "I demand of you, indunas and princes, who is it that called out this impi? For I hear that So-and-So, the son of So-and-So, and others, are dead."

They replied, "It was called out by us, but as to those that you enquire about they were killed by you, by you yourself. For we told you often, that that mSuthu of yours should be killed, for we perceived that he was an evildoer. But you refused. We did not sleep on those jackal karosses (presented by Mshweshwe) which you put on, and those rolls of tobacco of which we said: don't use the tobacco of Mshweshwe, you did use it, though we did not. And though you repeated that we were your fathers, nevertheless you deceived us. For your father is Mshweshwe, and what we say is no longer heeded, only Mshweshwe's words are listened to. Kill us then, for when we did this we knew that it would result in your killing us and we are prepared for it, we don't care."

And the indunas spoke in the same strain. They said, "As for you, what hinders us from killing you? Do you then think that amongst the sons of Masumpa you are the only one, that we cannot make another son of Masumpa.

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24 Ellenberger's version (p. 182, 183) of the attack is that those amaNgwane who had come by way of Thupa Kubu refrained from crossing the Phuthiatsane on seeing Makume, Phea and Motoboli, sent by Moshesh, bewitching the ford with charms. So they crossed elsewhere and joined the others where the mission now stands. Another column went to Makebe and, crossing the plain, encamped at the foot of the mountain below.

“Ukubuyela kwamabutho kuMatiwane


“Yebo nkosi, kunjalo abasekho.”

Ihle ithi inkosi, “Leyompi idikhishwe ngubani na?” isho isithukuthele. “Hamba ubatshele ukuthi ayize lapha, ngizobabulala bonke”.

66 Ifike niembala, ithi uma ifika athi uMatiwane, “Phuma beni-bani”, uthi “Ayime ngamawino imikhumbi emihl, ube wodwa awabafokazana, ube wodwa awafanta benkosini nezinduma.”

“Yebo nkosi, seyini njengoba ushilo.”

Waphuma uGungunyathi, uthi uba aplume ayifumane ilingana yombili owaafantwabenkosini nezinduna nafokazana, wabheka wabheka, wafona ukuthi imikhumbi yombili iyalingana, wathi, “Ngiyabuza kini zinduna nabantuwenkosini, ukuthi lempu ngubani eyikhiphile? Nyengoba sengizwa obani kabani nobani ukuthi abasekho.”


68 Nasezindumeni zaso njalo. Zathi, “Wena kwee kwalani singekubulale, ucmanga uthi abantuza bakMasumpa ngwee kuphela, singembeke omnye umnta kaMasumpa, uyasiyinda, usidalela uMshweshwe kunathi,” baso sebe-

Moshesh now descended and together with his brothers Posholi and Makhabane and his friend Makara, led his people out to the attack. They went close to the amaNgwane, who sent a group forward, which was repulsed by the Mollo regiment under Mokoloko. The amaNgwane then charged and scattered the Mollo, and attacked the main body. Then Moshesh with his own Mthlana regiment, up to now concealed, fell upon their flank. The fighting was furious for a time until the amaNgwane began to give way and retreated. They suffered many losses whilst retiring, as did also their other columns that had attacked the other approaches to the mountain. Two regiments had been sent to attack Mokale at Korokor, but they also failed. Upon their return to Matiwane, he derided them for having attacked his subject against his will, and with so little success.
chief? You despise us, and listen more to Mshweshwe than to us,” and speaking thus they glared at him, and he on his part saw that they were very angry. He bade the messenger shout, “Listen ye,” put his finger in his mouth (as natives do when taking an oath) and said, “Take heed, don’t do it again tomorrow.” Then he chased them away and stinted their food (as punishment), saying, “From now on you will eat in your own kraals”.

The amaNgwane trek on again

So they built houses again, but only for a short while, for he soon began to discuss the question with others saying, “No! Shaka (i.e. his army) when he gets here will still have food, it were better that we move on further to where he can only reach us when he is hungry. He shall not eat these cattle of mine”, and he had it announced to the amaNgwane as follows: “Let us trek on again a little bit and advance further.” So they moved on, and this time there was no longer anyone to question the order, for he had killed his brother Hawana who used to be the one he feared.

Madilika slain.

We now turn back again. When Matiwane had his brother Hawana slain he also slew Madilika, Hawana’s brother. They threw a spear at him and he ran away with it still in his body, and bethought himself of Mshweshwe with whom he might hide and whilst he was going along the spear shaft shook about until at length his strength gave in and he could go on no further, so that just there where they had fought at Tlmba-hosiu he died.

Now it so happened that a mSuthu, who was herding cattle before milking time, heard the animals bellowing excitedly and went straight to that spot to discover what the cattle were looking at, and when his eyes lit on it he stopped thunderstruck as he saw that it was a man. Then he looked carefully and exclaimed, “Ha! but this is the prince Madilika, Hawana’s brother,” and he hurried to the hill to announce to his chief Mshweshwe that he had heard the cattle bellowing because they saw the corpse, which was without doubt that of a man killed by Matiwane, for the rumour had reached them that he had been fighting with his brother Hawana. Now Mshweshwe asked, “But who is this dead man with the spear shaft in him?” The man who had seen him told him, “One of the royal house.” But he asked again, “Who is it?” He replied, “Madilika, Hawana’s brother.” Then said Mshweshwe, “Keep absolute silence about this.”

Then they sent for some men who were told to bring axes and milkpails. And he himself went in his own person, saying to himself, “I have got Matiwane this time.” And so on the place where the man had died they scraped up everything, even the very soil.
donse amehlo, naye wa bona ukuthi se 6eti ukuthele impela. Wayesemeneza othunywe, wathi, "Lalelani", wayesefaka uma we emlonyenzi wathi, "Qaphelani, ningaphindluthi futhi ngomuso", wafazosha wa bafancishaka nokudla. Wathi, "Senziyoda emizini yenu".

amaNgwane adulela phambili


Ukubulawa kumaMadinika

70 Sisabuyela emuva. Kuthe mhlanu uMatiwane ebulala umnawoabo uHavana, wabulala uMadinika umfowabo uHavana, bamealse ngothi lomkhonto, wabuleka nabo nje, wakhubeka kugqoza, wathu waghleka, wahlula ka khona lapho, kwakuhlwa khona entabeni iNtsha-busuku, wafela khona.

71 Wayesethuka uMsuthu eluse izinkomo ngenhlanzane, uthi uma alusile usezwa izinkomo sezibonudla, wagonda khona ukubha ayo fika ukuthi izinkomo zingabe zibonani, abathe gaga ethuke esebone ukuthi ngumuntu, ethi ukusina abathe, "Ha! kanti yinkosi, nthi esizilile ezibonudla," wayesemeneza amaNgwane, ethi, "Ngithi uMadilika, oke sithi xaxa, siye ngaphambili."

72 Kwase kuBizwa uMsali, kwathiwa aBeze nezimbezo namathungwa Kwaya yena nyama yakhe, wathi ngifunisanisile uMativane namathungwa. Kwathi esikhundleni laphe afela khona, bahwaya baze bahwayisiza nehlubathi.

25 See Note 1 of next Chapter.

26 All this they took away with them in order to work magic by it and with it, to encompass the destruction of Matiwane. This incident about Madilika is related by Ellenberger ("History of the Basuto" p. 170) as follows:—

"One of his minor chiefs, called Mateleka, incurred his displeasure by entering the house of one of his wives by night, and fearing the consequences, fled. Matuoane sent the slayers after him to kill him, and they found him in the valley of the Thupa Kibou and slew him there; but Matuoane, hearing that they had not buried him properly, sent them back to do so. When they got there, they were unable to find the body, and Moshesh was accused of having stolen it, in order to make medicine of it. He denied all knowledge of the matter, suggesting that it had been taken by cannibals or eaten by wild beasts. But his denial availed him nothing, and he remained under the accusation; which after all, according to A. Sekese, was not without some element of truth, for Moshesh, hearing that Matuoane was about to attack him, had indeed made use of certain parts of the body for the purpose stated—a practice which was common enough among the Basuto in those days."
CHAPTER 5

The amaNgwane trek on and reach Mbholompo

After this the amaNgwane and their chief Matiwane simply went on and on, making no halt until they reached Mbholompo. When he reached the territory of other chiefs and found that they had crops standing, he attacked and conquered them, taking their grain, thus becoming

"The sluggard that seizes the grain of industrious ones."

But whenever a chief had been vanquished and had made his submission, he would give him both grain and cattle; and would only pick out such beasts as were fat, so that not all were taken from anyone who had subjected himself. This he did to all chiefs, conquering each in turn and taking his cattle until he subjected himself. Then he would have the fat beasts picked out, and return the rest.

One mistake, however, he made, namely that he stayed two months with that (first?) chief instead of doing nothing for a whole year and then telling him to bring his eldest son, but demanded instead that he simply show him, and then when that chief immediately ran away he said, "MaNgwane, that man would not allow me to serve him amasi with my hands, because he is a late castrated bull and still used to bellow (i.e. he is used to being independent and would not be able to accustom himself to being subject to another chief). But this one is still small, him I shall serve amasi, perhaps I shall feed him so that he will say even his father never fed him as well and so that he no longer remembers his father." If he had remained inactive for a whole year, the country of the amaXhosa would still be ours even today.

Help against Matiwane sought in Grahamstown

Now, however, some of those people ran away to Grahamstown, for said they, "What sort of man is this, does he then devour men? Seeing that we allow him to take the cattle," and so they decided, "Let us go and announce this to the English," for these English had already crossed over long ago and got to Grahamstown before they arrived here (in Natal) by way of Durban.

1 Ellenberger ("History of the Basuto", 1912, p. 185-7) says that Matiwane lost many cattle in a raid by Mzilikazi in Jan. or Feb. 1828 and decided to go down into the Cape Colony because it was time for him to leave Basutoland where his prestige was much diminished. Moshesh however advised him to remain.

"The older men of his tribe also opposed the idea, saying, "There will be more war. We have been fortunate in conquering some, and establishing ourselves in the country; let us now be satisfied to live on grain. Chaka came and departed; Mose-
amaNgwane afika eMbholompo

73 Kwakudlula kwavo njalo-ke amaNgwane noMatiwane, eseya eMbholompo, Uthe uba afike kwanangze amakhosi, awafunane elimile, useleka navo avanqube, athathe amabele, angaze abe

“livila elilwa amabele ezikhuthali.”

Ithi leyonkosi angayahlula ibisithi isiyakhoza, abese eyipha yena amabele nezinkomo, bese kakhethwa ezenyama zingabe zathathwa zonke kulowo oshekonzile, enze njalo kuro wonke amakhosi, athi angayingqoba ade izinkomo, ibese iyakhoza njalo. Abese ethi akukhethwe ezenyama, amnikele zonke ezinge.

74 Into ona ngayo, yikufa ahlahle nayo izinyanga zibe mbili naleyonkosi, wayeka ukuba ake azibone nomu anyakha, khona-ke engabe esethi kulowo, “Uboletha umntanakho okhulu”, kepha athi, “Angamkhomba nje umntanakhe omkhulu”, anele athi sulula nje, abesethi, 

“amaNgwane, lomuntu angele esawuma ama ngikhangaza amasi ngazuza zuma, ngoba uselinxahi useke waphungu. Kepha lona osemucane, uqizomkhangaza, enxenge ngikhangazeze aze athi nobaba akangane angikhangazeze kunguza, angabe esamazi noyise”, ukuba wayeka azibone nje nomnyaka ephoza, ngabe ilizwe lamakhosa ngelakithi nanamhlanje.

abaThembu bacela usizo eHini


lekatse did likewise, and, should he return, we can then consider what to do.” Peche,* the brother of the chief, also joined the opposition, advocating in preference submission to Moselekatse. Even the mother of Matuoane was by no means favourable, but after some thought she said, “We had better go, because he is sure to kill us all.”

So they trekked down over Makhaleng and Kubake (Mhale's Hoek) across the Orange River, some at Phatlalla, others under Peche at the ford of Adam Kok, others again at the ford of Matateng.

Between Palmietfontein and Hohobeng the grass was very long that year and a disastrous veld fire ensued in which many people and stock perished.

The multitude crossed the Wittebergen Range, some by way of Ekoakhomo (Landean's Nek), others by way of Blekana, and other passes. On the highlands of Barkly East many died from exposure in a blizzard.

From here they descended into Thembu territory and began to attack the inhabitants and raid their stock.

the amaNgwane approved of the tactics followed with Magangane, viz. that immediately after conquering a chief they should demand a son as hostage and go off with him, in stead of living together with conquered chiefs, from whom there was always a good deal to fear.

that is, Bheje, see §107, about whom nothing further is known.
So they told them, "We have come to inform you, chiefs, that there is a chieftain come from down country, a man who devours men, and when a certain (chief) subjected himself to him, he told him to produce his son, whereupon he had the father killed, saying he would live with the son. We beg you sir, defend us and come and see this man that devours people."

_Matiwane_ encounters first white men

So a commando was armed for war, a party of those English that rode on saddles with horns. When they arrived they demanded,

"Call _Matiwane._" They did not say, "Call the chief to us."

So they called him and an induna pointed him out to them, saying "This, my chiefs, is _Matiwane._"

Then the English asked him, "Have you not enough in the meat of cattle? Do you then also eat that of men?"

"How so, my chiefs?" he asked.

"We say so because people report that when they subject themselves to you, you kill them. The Government has told us to ask you what offence those people have committed."

To this _Matiwane_ replied, "I kill them because when I ask them for food they refuse to give it me, and so I simply take it for myself by force."

"To this action of yours the Government replies that you must pay these people an indemnity of seven thousand head of cattle, for it does not appear that they have committed any crime."

The induna brought this message to the chief, "Chief, there is bad news (lit. an army is at our back). These folk demand that seven thousand head of cattle be produced and paid to those tribes as an indemnity."

_Matiwane_ then replied that he would give an answer next day, and forthwith summoned together all the great ones of the _amaNgwane_ and told them that he had been fined seven thousand head by the commando.

"But," said he, "I myself think this is far too much. Why did they, seeing they were powerless, refuse me food when I demanded it?" And he added, "As for me I don’t see why I should comply and furthermore I don’t know what sort of arms they have got."

_Matiwane_ agrees to pay an indemnity

The _amaNgwane_ remonstrated with him. "Do you see that shiny weapon (field gun) standing there, of which you can't see how they fight with it? Are you (merely) the equal in value of an ox? (i.e. are you not much more valuable than cattle?) For seeing that even Shaka did not get your cattle, as we refused to hand them over, they are still there in full strength. And
Eahle Bathi, "Makhosi, sizosibilika ikhona inkosi iphuma ngapha ngasezansi, idla abantu, ubathe uyakhonza lovo, ibisithi akamkhombise indodana, bese imbalala uyise, ibisithi izohlala nendodana. Sithi makhosi, silamuleleni, ake nizombona lonuntu odlia abantu."

uMatiwane eqala ukukhulangana nabezulu


Ahla athi, "Nganisizwe na?"
"Sisho ngoba abantu bathi uma bethi bayakhonza kwe, bese uyaphulala. Uthi-ke uHulumeni, asimbazele ukuba lababantu boneni na?"

Ahle aphendule uMatiwane ngokuthi, "Ngobubalala ngoba ngithi uma ngicela ukudla kubo ngesihle, bale nakho, ngise-ke mina ngizithethele ngamandla."
"Uthi-ke uHulumeni kuloku kwenza kwakho kahle-ke lababantu ubahlahwule ngezinkomo izinkulungwane eziziikhomba, ngoba asibonakali isono saabo."

Ilmukise induna enkosini ukuthi, "Hayi nkosi siza nayo emhlane. Bathi lababantu: Khipha lezonkomo izinkulungwane eziziikhomba, uhlawule lababantu." 

Wayesethi, "Amakhosi sengokhuluma navo kusasa", ngoba usehle wameleza khona njalo wabutha izikhulu zamaNgwane, wavathela osekuqungwe yinkumande izinkulungwane eziziikhomba. 
"Kepha mina ngithi cha, ziningi kakhu, babenzelani bona ukuba bathi benenamandla ngicela ukudla bale nakho", athi , "Mina angikuiboni lokho, futhi nomkhonto wabo angiwazi ukuthi unjani."

uMatiwane evuma ukukhipha inkomo

Ala amaNgwane amkuza uMatiwane athi, "Uyawubona umkhonto wemkhwangwane ongaboni nokuthi alwe kanjani ngawo na? Ungangenkomo yini?"
as to those chiefs on whose account you are now troubled, you picked from them only the fat cattle, and so there are many cattle-kraals still quite full. No, give them what they ask for, sir.”

“Well, who is there that knows the country around Grahamstown? Call them all together and ask who they are.”

They told him, “Sir, his name is Mlotsha of the amaBhele.”

“Go and tell them that I agree and shall bring the cattle.”

Mlotsha’s treachery

81 So they picked four men besides Mlotsha, “You and you, go with Mlotsha and drive these cattle, and do not disregard his orders, for he is my deputy. Whoever shall disobey Mlotsha I shall kill.”

So they drove those seven thousand head of cattle, and slept once on the road, before arriving in the country of the amaBhele, because, in fact, these people had been moved further and further off by Matiwane.

82 Then spoke Mlotsha, “You see, maNgwane, this is how a village (i.e. great wealth) is acquired. Will you do as I tell you?”

To this the men replied, “Of course, Mbhele, we would like to become rich but how can we do it? Seeing that we are simply marching along like this.”

He told them, “Well, let us leave all these cattle with other people and return to the chief and say: Sir, we bring bad news; the order is that you must send another seven thousand head.”

83 They replied, “Well, Mbhele, what can we say? Seeing that we were told that if we should ever dare to disobey you we would be slain, lest we disregard your orders. Be it done as you say, Mbhele.”

So he begged from the man who was in charge of his fellow tribesmen there, that he, Mlotsha, might locate cattle amongst his people and when he had arranged the matter with him he promised him, “I shall give you a share also if you will bear witness for me to those people to whom I am going to entrust cattle of mine,” and so then he divided them.

84 Then they returned; when the people saw him they exclaimed,

“Hawu, is this Mlotsha back again? Is it possible, Mlotsha, that you have come right from Grahamstown?” and the order was given, “Call him and those other men that went with him, so that Matiwane may hear the news soon.”

“Good-day, Mlotsha.”

“Nدابهیتشا! I have been running and hastening all the way.”

“Do you now come right from there?”

“Yes, sir, just so.”

“Tell me, my child, what did they say?”
Loku noShaka akazange azidle izinkomo zakho, sala nazo ziloku ziphelele. Na-
lawwa makhozi obulawa ngayo wakhetha kufhela izinkomo zenyama zigwele izifa-
yabaya. Cha! Banikele nkosi!"

"Konje owazi ilizwe langaseHini ngubani? ake nibabuhe nibuze ukuqa ngubani."

Base bethi, "Nkosi, nguMlotsha wasemaBheleni."

"Hambani nibatshele ukuthi ngiyavuma makhozi, ngizoziletha lezinkomo."

uMlotsha efa izinkomo

81 Kwakhethwa abantu abane ngaphandle kukuMlotsha: "Bani nobani, hambani noMlotsha ngiube lezinkomo, ningeze nambilela, uyimi. Umuntu omphekise inkani noMlotsha ngiyaphake ngimbudale."

Bazishuleke lezinkulungwane ezigisikhombisa lezinkomo, balale kanye endleleni fana befika kwcabakubo baseMbeleHeni, ngola bayiloku beshushula nguye uMatiwane belo.

82 Abese ethi uMlotsha, "Niyabona, maNgwane, umuzi uholwa kunje, ninga-
kuvuma yini okungashivo yini na?"

Ali ethi lamadoda, "Au, Mbhele, siyavufuna umuzi ingabi singawuthola kanjani? njengoba siloku sahamba nje na?"

Wathi, "Cha, maNgwane, asizisise zonke lezinkomo besesibuyele enkosini: siyathi: nkosi siza nayo emhlane, kuthiwa letha futhi zona ezinkulungwane ezigi-
sikhombisa futhi."

83 Abese ethi amadoda, "Kepha thina, Mbhele, singathini njengoba salayiva ngalo lelogama? kwathivha uma sike sakudelela siyophike sibudane size singakup-
zhikisi. Akwenziwe njalo, Mbhele."

Wajesecela ophethe lababantu bakuko, azobabelo abasilele esekhulume waqeda venkosile emphethe lababantu, wathi, "Nawe ngiyokuhlephulela uze ungisaka-
zale kubabantu, engibanika lezinkomo zami" wababelake.

84 Baphenduka-ke, selebona, "Hawu, nguMlotsha lona? Kungaba sewu-
phuma khona lena eHini Mlotsha na?" Kwathivha, "Mbizeni nala bantu abehamba nabo ukuze uMatiwane ezwe masinyane."

"Sakubona Mlotsha."

"Ndabezitha ! Hawu, ngiphange ngiphange." 

"Usuphuma khona lena na?"

"Yebo, nkosi kunjalo."

"Phangisa-ke, mntanami, kuthiweni?"
"Hawu, sir, I have bad news, for they say you must add another seven thousand head. We told them that the chief had not heard about fourteen thousand head, but they said that we had to go back to fetch them, for the chief had not understood properly."

85 The councillors urged him, "Yes, chief, let these be added to the others," but he refused saying, "You maNgwane, did you not hear them when they demanded seven thousand from me?"

"Yes, sir, we heard it very well."

"Well, how then am I to produce these? Let them come and take them for themselves."

Second commando against Matiwane

86 The white men waited and waited, but no cattle came. Then messengers were sent to summon Mlotsha and the men who had gone with him, but they found the dough already dry on the grinding stone and only flies (not cattle) lowed in the cattle-kraal of Mlotsha (i.e. the village was absolutely deserted), and so also in those of the men that had gone with him. The Government waited and waited but nothing happened.

The commando got impatient and said, "But this chief Matiwane is slighting us." Thus passed almost a year but the cattle did not appear.

87 "To arms!", and off the commando went. It arrived with the message, "The Government ordered us to come to you, Matiwane, to ask why you have delayed so long in sending those seven thousand head of cattle that a year has almost passed? What really is your intention?"

"No, sirs, I have sent them already."

The English replied, "We have not seen them."

88 So then messengers were sent to summon Mlotsha together with those men that he had taken with him, but their kraals were found to be empty and the runners returned to report the same thing as before, that they had found only dogs left behind. Now the commando went to Mlotsha's and when he and his people saw it they ran away and scattered.

Matiwane refuses to pay

89 The men said to Matiwane, "Chief, the cattle are there, they cover the whole plain, they are not worth yourself. You see now what has been done by those people of yours (viz. Mlotsha and his folk); and you see this commando which is threatening us now. What do you perceive things with? (i.e. have you no reason left), for behold your people (i.e. Mlotsha cum suis) have fled. Don't you realise that the cattle are with them? It seems to us that you are becoming foolish. We told you to leave alone those tobacco-rolls of Mshoreshwe and not to use the snuff, for we always knew that he was an evil-doer. And we told
“Hawu, nkosi ngiza nayo, bathi nkosi kuhle vengeze futhi zona nkulungwane eziyisikhombisa futhi, sabathe inkosi ayizwanga lezi ezishumi nane. Kwathiwa asizilande futhi, inkosi ayizwanga kahle.”

85 Athi amadoda, “Cha, nkosi akwengezwe,” yala inkosi yathi, “Nina ma-Ngwane, anizwanga yini benquma nkulungwane eziyisikhombisa?”
Bathi, “Cha nkosi sezwa ngempela.”
Wathi, “Pho-ke ngingabuye ngizikhiphe kanjani? Sefomane bazozithathela bona.”

Abelungu bebuyela kuMatiwane

Izamazane inkumande, ithi, “Kanti iyedelela lenkosi uMatiwane”, sekuze kuthande ukuphela unnyaka, izinkomo phinde azibonakali.


“Cha, makhosi, sengazithumela.”
Athi amaNgisi, “Asizibonanga”.

88 Kwase kuthunyelwa ukugqibizwa uMlotsha kanye nalamadoda ayehambe navo, kephla kwaafumaniwa imizi yabo isikhala impukane, zabo yaizikhala zelwezile yimizini yabo isikhala bafumanise sekusele izinjana zodwa. Kanti inkumande idlule kuBo, bayiBo bashaya baschitha.

uMatiwane ala ukuhlaua
you to distribute those jackal-karosses amongst the great ones, but not to wear them yourself. But you disregarded us and wore them, and you took the tobacco, and so now there is no manhood left in you. Don’t you see that the cattle (with which to pay the fine) are there with your people? It were better for you to take them and hand them over to the white men."

But no, Matiwane flatly refused with the words, “No, maNgwane, this I cannot do again: I have already paid, and it doesn’t matter now what comes after.” So he refused and that was the end of it.

“You have continually worried me, you white folk, now take the cattle yourself, for I with my own hands shall never give them to you,” he said to the white men.

Scarcely had he spoken this when the English said, “He is getting insolent and ignores us, maintaining obstinately that he sent us the cattle, though he never did so.” So they told him, “The Government thanks you for your reply; but the Government did not wish to destroy you”.

“To destroy whom?” Matiwane replied in anger. Then suddenly there was a rustling as when locusts come (i.e. a muttering of disapproval amongst the English), for they passed the word to one another that he was not going to hand over the cattle willingly.

However, the night passed, and next morning the commando sent word, “We are others, and not those that were sent first. The Government told us to enquire from you whether this reply actually came from yourself, that the Government must come and take these cattle by force, and that you will never hand over those cattle that the Government demands.”

To this Gungunyathi replied, “You have continually been nagging at me; I have no longer anything new to say, I have spoken, I have done.” They said, “Very well, we have heard and we thank you.”

Battle at Mbholombo

Next morning early the white men were amongst the cattle to drive them away and the armies began fighting and came to grips. They carried on this warfare until a year had passed, and the white men were much reduced in numbers, nor any longer so numerous as when the war started, for they had been thinned out by the spear, and so when they went into the forests to recuperate, they were surprised to see how few they had become, and realised acutely: “the niggers are finishing us off.”

3 Ellenberger (“History of the Basuto”, 1912, p. 187-188) says: “The following is the story as related by a survivor . . . Suddenly one day the alarm was made that the white men were coming, and so it was. We were in three divisions, and the chief himself was advancing to direct the battle. He arrived during the night, and at dawn the battle began. For the first time we heard the thunder of cannon, and saw the white soldiers coming out of the forest. There were but thirty of them (commanded by Major Dundas. This was on July 24, 1828, at the source of the Umtata). The Tembus, however, were numerous. Only seven of our companies took part in the
ungawembathi wena. Wadhula wawembatha, nogwayi wawubhemba, afusekho ukuthi kuluntu kwve. Awasiloni nqanile ukuba lezingkomo zikubo labafantu bakho, kulule ukhiphe izinkomo lezi wena ucinikelo abathu.

90 Cha! ale impela uMativane, ahi, "Hayi, maNgwane, mina angisakwenzi lokho, sengazikhapha sekonoma kule yini kunye." Ale nazo aphethe.

"Kade ningifundekile lemiwhwane, zithatheleni, mina ngezami izandla ngingeze ngumini." 

91 KwaYe akasashongo emaNgisini ansono ahi, "Uyedeledla ngempela, uqinisa ukuthi ucinikelo engasinkanga," ahi maNgwane, "uHulumeni nyalibonga-ke lelolizwi lakho, kodwa uHulumeni uBengathandi ukukubudala".

"Ahla ahi uMativane, "UkuNdala banzi?" esho ngenkani. Uthe osethu kaqwe ukuhiza isikeza isikhonyama, ngoba ayesikhelele umkhosi ukuthi ukukhizaphi yena ngezandla zakhe.

92 Ile, kuthi ekuseni ithumele inkumende ukuthi, "Thina sesingaBanye asise-Bona laBo aBaBethunywe kwala, ahi uHulumeni asizombuzela ukuthi uHulumeni uNjova ukuzima ukuthi impela leligama lingaBa liphuma emlonyeni wakho yini, ukuthi uHulumeni akazithathele yena, nokuthi wena uthi uqinisa waziwazi izinkomo ezifuna nguHulumeni na?"

"Ahle ahi uGungunyathi, "Kade ningiphika elele, mina angiseni eloqina ilizi, sengikhulumile ngiqedile njalo." Bathi, "Kulungile, sesizwile, siyaBonga." 

Impi yaseMbholompo

93 Kwathi kusasa ekuseni sebhaphakathi kwazo sebezishaya, yase ithungelane-ke njalo impi, yalwa kwaza kwaphela uqanda, abelungu sebhophile, bengasengonyoba babengakhohukuqala kwempini buncishiswa ngumkhonto, bathi uma benenge edhatini bazikhalele, bayethuka sebhophile abelungu, babone impela ukuthi ayasisiwa amakhafula.
So they returned to the attack with a new stratagem, but they were not successful until two years had passed. Then in the third year the white men set fire to the bush. The forests burned, the country never having known fire before, the wood was dry and white. Then there were burnt even the very roots, and the army of the amaNgwane now weakened and commenced to retreat; they remained in hiding in the forests, they who had been wont to issue forth continually.

The amaNgwane scatter

While all this was happening, Mphayise had broken off a large section of the tribe and led it elsewhere. Mphayise the son of Masumpa sought sanctuary with Faku, chief of the amaMpondwana. Then also Nsimango, son of Masumpa, was no longer there, having gone to subject himself to the chief of the ama-Xhosa. And Khondlo, son of Masumpa, was no longer there, for all those had broken off with sections of the amaNgwane, and so he also had sought safety with Faku, the chief of the amaMpondwana. Thus while their kinsmen thought them dead because it seemed they had been destroyed by the fire, actually they had simply fled for safety with those princes who had been annoyed because Matiwane had opposed them when they told him, "Those cattle belong to your own people, we for our part are tired of fighting for nothing, so it were best for you to remain by yourself and fight your own battles."

He himself also realized now that they had been beaten; however, if the amaNgwane had sued for peace, they would have remained unharmed and would have settled down again, and nobody knows (what would have happened further); but as it was, they fled and became scattered.

Battle of Mbholompo recalled

Now this battle of his was retold again by Somsewu son of Sonzica (Theophilus Shepstone) who came to Oliviershoek, and the Magistrate made it known that all the amaNgwane must come to greet the gentleman who had arisen from the dead, and who went about with carts drawn by very many mules. The order was given that all the amaNgwane should assemble, that not one warrior should stay at home, and all should come wearing their cowtails. Ngwadi was now the chief. And so indeed it was done, and the amaZizi also came bringing Simahla with them, and he was given to Ngwadi (to be his subject) and the white men told him,

"We do not see, Simahla, that you are entitled to be a chief; you are a thistle, no more important than a scrap of paper," thus spoke Shepstone to him on the day when he was at Rosenstein.

"You think that a thistle that is whirled aloft by the wind and happens to land here will be taken and put in office? No, your chief is Ncwadi, son of Zikhali. We know Simahla by sight only", (i.e. we know nothing more about him).
Bayabuya sebeza nokunye, bahluleka impela kwaza kwaphela iminyaka emibili, kuthe ngwesithakha manje abelungu banganyaza ikhathi ngomlilo, avutha amahlathi izwe lingazange lishe, izinkuni zakhona sezona zabu mhlophe zathi que, kwaye kwasha ngisho nezimpande imbala, yenyela manje eyamaNgwane, yaqala manje ukuhlela, basasebecasha emakhathini, ubafie besavela.

Ukusabalala kwamanNgwane


Abone naye manje ukuthi sakhulekile, kanti ukuba amaNgwane ayecele ukwazi, ayakhele futhi, akwaze kwazi muntu, asale esebaleka nje esabalala.

Impi yaseMbholompo ixoxwa futhi

Naleymphi yakhe yaxoxwa nguSomsewu kaSonzica, wafika kwaGwebu, yemenezela inkosi yasenkantolo, wathi amaNgwane oase ezibingelela nansi inkosi eyavuka ezidunjini, ihamba ngezingola zembongolo ziningi kakhulu impela, kwathi amaNgwane eze wonke, kungasali nalinye, eze elophone amashoBa wonke, sekubusa uNgwane nje. Nempela kwabanjalo, kweza namaZizi, kanye noSimahla' kumzukwana enikelwa naye uSimahla bathi abelungu,

“Ubukhosini bakho asiBuBoni wena Simahla, ulikhakhasi eliphila nephepha nje”, kusho yena uSomsewu khona mhlaphake kwaGwebu,

“Ucaphanga ukuthi ihikhhasi elisuka lena ngaphezulu lifephuphe lise lifike laphe, uthi umuntu ungabe esalithathu elibeke na? Cha, inkosi yakho nge-
Ngwadi kaZikhali. Siyamazi uSimahla ngampholiso.”

4 i.e. the subject tribes have enough cattle that we could take away and use to pay the indemnity.
5 acc. to Bryant: Berkheya sp.; acc. to Albert Hlongwane: a plant found in the moun-
tains, the leaves of which, when dry and light, are carried great distances by a high
wind.
Word was sent that all the heads of kraals who had prepared food should send it to Ntandane Zwane's, and so there arrived two oxen and two wethers, sent by the kraal heads who had had food cooked. The chief took those two oxen and sent them to Shepstone, and himself slaughtered oxen of his own people.

Msombulukwana was a follower of Simahla, at the time when they were still living on the Highveld, but when they arrived (here in Bergville district) he became a follower of Makhwelela (a Swazi headman, subject to the amaNgwane chief). To his (viz. Msombulukwana's) kraal Simahla had food brought and slaughtered a beast of his own, and next morning at sunrise the food was eaten. Then when it became hotter he, Ngwadi, gave the order, "To arms", and a runner was despatched to Simahla at Msombulukwana's with the same message. Ngwadi honoured Simahla with the choicest piece of meat.

Then the impi marched from where Mbhuthumane now lies and arrived at the kraal of Mhobho son of Nongwaca and halted at his gate, and formed a huge semi-circle, for it was in full strength and reinforced by sections from other localities.

Then he deployed his army, did Ngwadi, "the black one, ... (iziBongo of unknown meaning)" and intoned the war-song of Matiwane:

"We seek cattle, we seek land, hayi ho ho!"

The vanguard of this great army was composed of amaZizi. Simahla followed these amaZizi (under Sidinane) with his ShaBalala Swazis, both of them wearing their cowtails. The amaNgwane wore cowtails and had war-shields, and the chief also was in full war-paint.

He stood in the midst of the iziFulaiheli regiment of his father Zikhali, and the Mdungandaba regiment was added to the former and with these two he formed a huge semi-circle. Then Shepstone arrived wearing his black top hat and with him came Gwelbu (Capt. Allison, the magistrate) and that other gentleman who had arisen from the dead, on the battlefield of Mbholompo, and who wanted to see the amaNgwane who had fought against him. He was wearing his war decorations all over his breast and he also wore a helmet with a white feather that glistened in the sun. He asked, "Ncivadi, does the Shiyi regiment still exist?"

"Yes, sir, it is still alive."

"Please let one man from those that we fought against at Mbholompo come forward."

So Shomela, the son of Mgijima stood forward and he asked him, "Who are you?" This he spoke himself (without an interpreter), but he spoke the Xhosa language.

"My name is Shomela, sir."

"Is the Nsimbi regiment still there?"

"It is, sir."
PLATE 3

The battle field of *Mbholompo*

*Top*: A view across the Umtata River. *Centre*: Baziya Mountain on the left, Waka Forest, into which the amaNgwane fled, is straight beyond the knoll on the right. *Bottom*: A view East of Waka Forest.
98 Kwase kuthunyelwe ukuthi bonke abanumzana abaphele kuzongeniswa kuNtandane wakwaZwane, kwafika izinkabi ezimbili nezintondolo ezimbili, eziphuma kubanumzana abaphekayo. Inkosi yona yaqube izinkabi ezimbili izinukisa kuSomsewu, yona yahlabva ezabantu baye.


100 Yahamba-ke isuka lapho sekwakhe khona Mbhuthumane, yenele ukufika ngakwaMhombho kaNongwaca esangweni, yamisa lapho, yakha umkhumbi omkhala impi, yaze yaphelele yonke, nevuka kwezimeje izindawo. Wayithukulula uNgwadi

“omnyama uMasaphokazi unaqala-ngezimemo,”
washo ikuho likaMatiwane:

“Siɓang’ inkomomo nje, siɓang’ izwe, huyi ho ho ho!”

Ikhala sekungamaZizi inkulu impi le. uSimahla wamlandelisa amaZizi nesibhencha, amaZiziyakhe, amashoBa BoBaBili. AmaNgwane ehlome amashoBa nezihlangu, nenkosini ihlomile.

101 Wangena eziFulathelini eButhweni likayise likaZikhali, kwathathwa uMdwanganda, wathelwa eziFulathelini, wawusa zona, yakha onkholi umkhumbi. Wafika u Somsone ethwele umpantsha vakhe omnyama, behamba naye uGbhebo kanye naMhali ke eyavuka ezidunjini khona eMbholompo, ifuna ukubona lamangwandi ayembulala, isifake iziqiyazizanganisa, yona ithohele iSiyemprelole elinjalo elwelela, uNhloko. Wathi, “Ncwadi, lasekhona yini uShiyi?”

Wathi, “Yebo nkosi, lasekhona.”

“Ake kuphume indoda ibonge kulawo esasilwa navo eMbholompo.”

102 Waphuma uShomela kaMgijima, wathi, “Ungubani ndoda?” esho ezikhululwana, kodwa ekhuluma isiXhosa.

“NginguShomela, nkosi.”

“Isikhona yini iNsimbi?”

“Isikhona, nkosi.”
“Let all the Nsimbi regiment come forward and stand on one side, so that I can see how many they are.”

So they both came forward, the Shiyi and Nsimbi regiments, and he asked, “You, Shomela, of what regiment are you?”

“I belong to the isiChwee.”

“Let that also come forward and stand over there.”

Then it was seen that now only a few were left, for only three or five in all came forward.

103 He said to Shomela, “Tell your chief Ncwadi that here is one who arose from the dead at Mbholombo, who has come especially to see him, the grandson of Matiwane.”

Now Bhayibhayi also came forward, that chief who was covered with scars all over his body. We thought he was already dead, but there we saw him crawling into the camp.

“Shomela, which was the regiment that appeared from the West?”

“That was the Nsimbi, sir.”

“Which regiment was it that came from the East?”

“That was the Shiyi regiment, sir.”

Then he said, “Those were the men that finished us, those that came from the East, until eventually we drove you off when the third year began.”

104 Then he asked the chief, “Ncwadi, can you have the war-song sung for this gentleman, please.”

So the war-songs were sung as if the annual harvest festival were being celebrated. In front of the amaZizi stood Hlazo, an induna of the Zizi, and another stood in front of Simahla, so that they could look at the feet of these two when dancing (because, of course, the Zizi did not know the steps of the Ngwane war-dance). After this had gone on, the dancing was stopped.

105 Then two oxen were given with the words, “This is food for you, eat with your children (i.e. your men), they are a present from the white chiefs.” That officer when he took his leave said,

“Goodbye, I have now seen you. I wished very much to meet the grandson of him against whose people we fought, I am very glad.”

And Shepstone added, “As for us, we were still youths at that time when they fought at Mbholombo.”
"Akuphume kuyo iNsimbi, iphume yonke ime laphaya, ukuze ngibone ukuthi basebangakati".

Aphuma wona womabili uShiyi neNsimbi, wathi,
" Wena Shomela, ubatho lini na?"
" NgisisiChwe."

"Asiphume sona sime laphaya."
Kwayilapho selebengicozana, kwavela abathathu noba abahlane kuphela.

103 Wathi, "Shomela, Iskela uNcwadi ukuthi nansi inkosi eyawuka ezidunjini eMbholompo, ifabele yena ukuzobona unzukulu kaMatiwane."
Waphuma noBhayibhayi, lenkosi ipelele ngamanxeba wonke umzimba. Sasithi isifile kepha sayisiba isigaqa ngamadolo, iya ekamu.
" Shomela, kwakuphiliphi leliyabutho elihamuku ngesentshonalanga?"
" KwakuphiNsimbi, nkosi."
" Kwakuphi futhi elihamuku ngasepumalanga na?"
" KwakuphiLushiyi, nkosi."

Ihle ithi, "Nampo-ke abantu abasigeda, abaqhamuka empumalanga, size sinixoshe sekuthwasa umnyaka wesithathu nje."

104 "Ake uguhlele inkosi-ke, Ncwadi."

105 Kwase kushishwa izinkaBi ezimbili, kuthiwa, "Nanko ukudla kwakho, duna nabanturafakho, zivela emakhosini amhlophe." Inkosi isiyakwakelisa ithi, "Uze usale kahle, isikuBonile, ithandle ukuzobona isizukulwana salowo abafvela nabo empini, ujabulile kakhulu."
Ahla athi uSomsewu, "Thina sasizinsizwa ngadesosikhathi seMbholompo."
CHAPTER 6

Praises of Matiwane

106 The Supporter, like unto Gasa, who props up the Ubmombo. The father of girls through the begetting of daughters. Matiwane, our royal bird with the red knees Red-eyed, and red on the lips From drinking the blood of fighting men.

107 He went forth with Bheje, his younger brother; He goes on the hoof of the gnu that is startled, Our Sudden-ariser, that rushes out upon people even on the pastures. The morning-star that is seen by early risers, It is seen by Mqumbela, son of Mpekana, It is seen by Khathazo, the son of Manatha.

108 He was the five hard ox-thongs of Sibhenya, He who crosses over, supporting himself on a stick, Going to the cattle of Dungunyane, son of Khatha, Wearing jojo plumes on his head, he slew the warriors at the village of Jojo’s wife, at Cokiseni.

109 Beast which runs full tilt, unmindful of danger, The male of strong desires, the Replyer-when-summoned,* The lightning that thunders even in the nooks of Nishosho’s, The lightning-doctors all see it flash. He who goes forth at midday, for him they shield their eyes with their hands.

110 He is called in one month and goes immediately, does Matiwane, Whereas the other little chiefs of his kin are called for years. The isihaya that devours another of its kind, For it devoured that of Bheje, son of Mthangelo. Remain then and be known by his name.

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1 this ancestor of Soshangane lived on the southern extremity of the Ubmombo range.
2 the feathers of the ipralanyeela (acc. to Bryant, the Green Loury Turacos corythaix) may only be worn by chiefs.
3 he does with the speed and the noise of a herd of startled gnu.
4 upon seeing cattle grazing he would immediately pounce upon them.
5 a person unknown.
6 a person unknown; Msebenzi could not say what this line means.
Izibongo zikaMatiwane

106 Umasekelwenza onjengosa osekela uBomlo.
Usomntombi ngokuzala izintombi.
UMatiwane igwalagwala lakithi elimadolu abomvu.
Obheje amehlo wabheje umlomo
Ngokuphuz' ingazi zamadoda.

107 Wayeya ngoBheje omelamayo;
Ufika nwando ngenkonkoni ivuka,
Isivukana sakithi, esavukel'abantu nasemadlaleleni.
Indose cbonwe ngabavuki bokusa,
Ubonwe uMqumbela kaMpekana,
YaBona nguKhathazo mntakaManatha.

108 Onqotho nhlanu zemenkabi kaSibhengya,
Osimelele ngenjongo waza wavela,
Eya kwezikaDungunyane kaKhatha,
Wathwa ujojo wadV amadoda komkaJojo ngaseCokiseni.

109 Nkomo egade ngamandla ingancengi ukwapkuka,
Ukaladuna kaMabizwe-asabele,
Unganafahinya ngontango bebesadanile.
Izulu lidum' ezigcawini zakwaNtshosho,
Asemelit' bonke bayayibona imibani.
Unsukamini bamakhela imikhanya.

110 Ubizeke nganyanganye wawuma uMatiwane,
Kanti amakhosana awonina, abizwe iminyakanyeke.
Isihaya sadV esinye isihaya,
Ngoba sidle sikaBheje kaMthanyelo.
Sala mabizo ukufana nelakhe.

7 name of a place unknown.
8 not caring whether it will come to grief and break its limbs.
9 i.e. Matiwane is full of strong desires to seize the cattle of other people.
10 i.e. he reacts quickly, is quick on the uptake.
* The meaning of this line cannot be explained at all.
11 he makes things unsafe even in the safe places of the country of Ntshosho, whose country extended from eLenge hill to eMankamane, Helpmakanr. The present chief is Nlanyezi, see §496.
12 whose office it is to keep off the lightning.
13 i.e. he doesn't delay till next month in coming; meaning: he is swift in acting upon provocation.
14 the informants maintain that isihaya is not a word but a proper name, but this does not render the meaning any clearer. There is very likely a play on names of persons unknown.
15 having slain Bheje, Matiwane is now himself called by that name by way of praise.
Our **inginginya**\(^{16}\) father of **Maliwase**.\(^{17}\)  
Who just looks at a man for him to yield up a heifer,  
One without a heifer gives him his son,  
One without a son gives him the hoe that he works with.

Our butterfly with the scattered patches of colour,  
When I look at it, quickly it folds up its wings\(^{18}\):  
It was like the blanket of his sister **Nomagenge**.  
He slew white men and red ones\(^{19}\)  
The red ones were all his mother's clan, the **maNtshalini**,  
The white men are those whose ears are transparent in sunlight.

The little pot that they boiled above the **Monilo**,\(^{20}\) they boiled **Matiwane**,  
But the little pot boiled over, and made an end to the folk of **Nxumalo**.  
The ridge on the **Mondo** is still tired,\(^{21}\)  
It was no longer occupied by the troops of **Gwabini**.\(^{22}\)  
He who accompanies people as if they were wedding guests,\(^{23}\)  
He accompanied the **Ndwandwe** men that came forth to look at him,  
He accompanied **Shaka** of the **Mhelebeleni** kraal.

**Matiwane** put on his cow-tails, he put them all over his body,  
Thus he looked just like the chief of **Mashobane**'s,\(^{24}\)  
He was slow about dressing, until they came and fetched him.  
If he were not found by the **Ndwandwe**,  
He would be found by the **Nxumalo**.\(^{27}\)  
He who was barked at by the dogs of the **Bhacas**.\(^{28}\)

The pumpkin plant that spread right up to **Khatha**'s.\(^{29}\)  
The wind from the coast is troublesome to us.\(^{30}\)  
They say here here he is, **Matiwane**, before **Gwabini** has arrived.  
The **Startler** that eats even the babe unborn,  
Only those adults will escape who flee for their lives.

The **bhoyo** plant that is nice to eat in time of famine,  
Where we will eat and give to one another.\(^{31}\)  
He who smashes down men like an elephant with its trunk,  
The **Smasher-down** of warriors at **Nongamulana**'s.\(^{32}\)

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\(^{16}\) a word of unknown meaning.  
\(^{17}\) a person unknown.  
\(^{18}\) i.e. in displeasure or anger at being watched.  
\(^{19}\) i.e. natives.  
\(^{20}\) this is a little river in Zululand. They surrounded **Matiwane** and attacked him.  
\(^{21}\) of the killing that took place there.  
\(^{22}\) another name for **Matiwane**, whose men were also much reduced in number.  
\(^{23}\) he kept up with and pursued his fleeing enemies for a long distance.  
\(^{24}\) i.e. this chief's son, **Mzilikazi**.
111 Inginginya yakathi uSomaliwase,
    Okhangele umuntu adeV ithole,
    Ongenathole wadel' umntanakhe,
    Ongenamntwana wadel' ikhu6a lakhe lokulima.
112 Uvemvane lwakathi olumaBala zikhaza,
    NgiBalubheke lwahwaqaBala;
    Lwanjengengulo yodadewaBo uNamagenge.
    Odle abambhlophe waze wadla babomvu
    Ababomvu kwakungabasekhaBona emaNtsalini,
    Sish' abandilebe zikhany' ilanga.
113 Imbizana bayipheke phezu koMondlo, bapek' uMatiwane,
    Yaphuphuma imbizana yamcish' uNxumalo.
    Ukhalo luseMondlo busadanile,
    Lungasahlali amaqoqa kaGwabini.
    Usiphelekezel' abantu njengabayeni,
    Ngebaphelkezelela uNdwandwe esa ngobuso,
    Waphelekezel' uShaka waseMbelelela.
114 uMatiwane wafak' amashoba waze wawaphambanisa,
    Kwanga yinkosi yakwaMashobana,
    Ubhincw kade waze waBunjaniwena.
    Engufunjaniwanga ngamaNdwandwe,
    Uyakufunjaniwena ngamaNzumalo,
    Unokhokuthwayo okhokuthwe yiZinjza zakhwaBhaca.
115 Uphuzi lwenaBale kwaKatha ekhaya.
    Umoya womzansi ungidinile.
    Bathi nangu nangu uMatiwane, ngisko engakafiki uGwabini.
    Icuso elidl' umntwana esesiswini,
    Abadala bodwa abayosinda ngokuzibalekela.
116 Ubhoqo mnanjana kudla kwendlala,
    Khona siyokudla sikwamukana.
    Ubhelekeqa abantu ongamBoko wendlovu,
    Won' uBhelekeqa abantu kuNongamulanana.

27 these lines mean that he was slow in getting ready for battle, and his men rebuked him on account of the danger, for if the one enemy did not catch him unprepared, some other would.
28 by all the tribes subject to the Bhacas.
29 i.e. he attacked this chief, about whom nothing is known, even in his own home.
30 words of the other chiefs to whom he is obnoxious.
31 in time of scarcity the people will all live on the cattle taken in war by Matiwane.
32 a person unknown.
Let us go away, for you have many enemies,
Let us not go to Nguniland, let us go to Ntungwa-land,
Where people die of old age only.
The Gnawer at a tree trunk, that only the stump is left,
Those that survive will curse their name.

The sluggard who eats the maize of the industrious,
For he had also seized that of Mpangazitha, descendant of Mlotsha,
He put him under that which rumbles, Mpangazitha of Mlotsha.
He had also seized Mpangazitha of Mlotsha.
Him who was the Angry-talker like the heavens above,
The bushbuck of Mashiyi and Dlomo that stabs as it dashes along,
The cattle that rush down a dangerous place,
\textit{uHogo} is bitter (i.e. fierce in battle) like the \textit{shongwe}-plant,
He, the river full of grinding-stones that are slippery.
The young reebuck of Mashiyi,
It is now done for, the young reebuck of the Hlu6i,
It is now ours, it is now that of Masumpa.

He slew Sidlayi of the amaMpembe,
He slew Magadla of the amaMpembe,
He slew Zitha of the amaMpembe,
He slew Mpelehwane of the amaMpembe,
He slew \textit{okaZengeni} of the chief's wives,
He slew \textit{okaKheswa} amongst his queens,
He slew Nongazi amongst the queens,
He slew Mthimkhulu son of Bhungane.

The Seizer-of-everything because of his seizing both the peanut and its husk.
The rain which clears away and then covers the sky again,
The Continuous-drizzler that is a rain of summer,
Which even when it clears off keeps on raining.
The Rapid-mover because of his quickly departing, \textit{Matiwane} is like the womenfolk,
But they have somewhere to go.

\footnotesize{33} \textit{Zululand}.
\footnotesize{34} the informants do not know where this is.
\footnotesize{35} meaning his enemies.
\footnotesize{36} i.e. even the children of the survivors will remember this disaster and always wish to be revenged on the \textit{amaNgwane}.
\footnotesize{37} this line is quoted §73.
\footnotesize{38} the earth, the soil; i.e. he slew him.
\footnotesize{39} these were ancestors of Mpangazitha.
\footnotesize{40} \textit{uHogo} meaning unknown.
\footnotesize{41} \textit{ishongwe} a small plant with milky sap and very bitter.
Hamba simuke wena bakwalayo,
Singayi ebuNguni, siyokuya ebuNtungwa,
Lapho achantu fasa kuluphala.
Ungedla 'mithi kosala iziphunzi,
Ezosala zibaloyisa.

Isila elidi' amaabele ezikhuthali,
Ngoba ladla kaMpangazitha kaMlotsha,
Wamfaka phansi koludumayo uMpangazitha kaMlotsha.
Umqagambi ongalizulu eliphezulu,
Imba'ala kaMashiyi noDlomo egweb' igijima,
Unkomo zehla ngobuwolokhola,
Uhogo uyababa njengeshongwe,
Omlambo ombokodo zibushelezi.
Isixhumo senxala sikaMashiyi,
Sesiphilele isixumo senxala emaHlutshini,
Kwangesakithi, kwangesikaMasumpa.

Wadl' uSidlayi, wasemaMpembeni,
Wadl' uMagadla emaMpembeni,
Wadl' uZitha emaMpembeni,
Wadl' uMpelehwane emaMpembeni,
Wadl' okaZengeni kumakhosikazi,
Wadl' okaKheswa kumakhosikazi,
Wadl' uNongazi kumakhosazana,
Wadl' uMthimkhulu kaBhungane.

Umashevaladlane ngokushubadela indluBu namakhasi.
Uzulu liyasa liyasibekela,
Usitshananaza siyinvula yehlobo,
Yona kwokusa itshananaza.
Usiqaba ngokumuka, uMatiwane unjengamanina,
Wona enelizwe lokumukela.

117 i.e. the son of Masumpa, having overcome the HluBi chief, now assumes his titles, the whole foregoing five lines being taken from the izibongo of Mpangazitha.
118 a brother of Mpangazitha.
119 the chief wife of Mpangazitha.
120 this wife is referred to in §51.
121 Mpangazitha’s father.
122 he took not only Mpangazitha’s life, but also his praise-names.
123 -tshananaza rain a little continually and over a long period. i.e. Matiwane is one who is always fighting.
124 who move off and go elsewhere quickly. Matiwane loves to be always on the march.
121 The Laugher-with-eyes\textsuperscript{51} of the Nobadina kraal,\textsuperscript{52} Who sees shields (of other tribes) and runs for his own, If he did not see his war-shield he would seize his dancing-shield, He bore a black one which became him well, And resembled the kaross of his sister Nomagenge.

122 He directed his army with his ilunga\textsuperscript{53} shield at Ndinaneni kwaNobadina kraal,\textsuperscript{54} The army that was going out to eat up Ngobe\textsuperscript{55} of the Mpletsheni. He destroyed Mahlapahlapa\textsuperscript{56} son of Nkvelo at Mkhangeni,\textsuperscript{57} He destroyed Nonsukela\textsuperscript{58} who was armed with an adze, and his bellows rotted, He destroyed Qunta\textsuperscript{59} at Lenge hill, (Matileane) the spier-out for cattle from on high, Whereas other spies after cattle creep up stealthily, Going along in the shadows of the hills.

123 GwaBini who watches carefully Eastwards, Why Matileane you must look Westward, where the sun sets, The sun went down in Faku's country of the Mpando, It sets at Mkhulwane's\textsuperscript{60} in his doorway in Pondoland, The Rejoicer-and-Whistler as the cattle go through the ford, Mwelase\textsuperscript{61} who does not cross at the ford, He who crosses by the islands in the river, The lump\textsuperscript{62} of the aBeNtungwa that makes others like him.

124 The forest to shelter those out in the open, and with families large and small, The rope of the dragged one,\textsuperscript{63} Ntshintshini.\textsuperscript{64} The trail which is dangerous and difficult to follow. Follow it, ye wiseacres, It might be that of a cobra, it might be the trail of a lion. The large thing of . .\textsuperscript{65}, seize those that are leaving, Though we be hated, yet he is held by no man, is GwaBini.

125 The Strutter,\textsuperscript{66} who has vanquished other chiefs,

The pond in the courtyard of the Nobadina kraal, Who so wishes may wash his feet\textsuperscript{67} there.

\textsuperscript{51} not with his whole face, i.e. he never laughs heartily, because he is of an angry disposition.
\textsuperscript{52} where he was born.
\textsuperscript{53} his shield was made from the hide of an ox which had a white stripe around its body.
\textsuperscript{54} name of the kraal in which he lived in Zululand before being driven out by Shaka.
\textsuperscript{55} a chief unknown.
\textsuperscript{56} a chief unknown.
\textsuperscript{57} a place unknown.
121 Iühleka ngamehlo akwəNoNbadina, 
Umboːni wesihlangu ayekwesakhe, 
Wayengqaboni isihlangu ayengqokweni, 
Waphath' esimnyama samfanela, 
Kwanga yingqabu yokadekebo uNomagenge.

122 Wayithetha ngelanga eNdinaneni kwaNbadina, 
Eyakudl' uNgobe eMdletsheni. 
Wadl' uMahlapakhapha kaNkwela eMhlangeni, 
Wadl' uNonsukela ephethe izembe, infutho zakhe zambolela, 
Wadl' uQunta eLenge, umhloli vezinkomo ophakamayo, 
Kanti abahloli bezinkomo banyizingonyobela, 
Babehamba emathunzini ezintafaka.

123 Umsingi wazansi uGwaBini, 
KwaBani:jani Maticane bokusinge laapho ilanga lishona khona, 
Laloshona kaFaku emaMpondweni, 
Lishona kaMkhuluwane emnyango emaMpondweni. 
Umthabela-nkvela emazubukweni, 
Umwelase ongaweli ngazibuko, 
Ovela ngezihlengele zomfula, 
Isipa saNtungwa sokuqomisa.

124 Ihlati laBe'dane Bazokuphephela aBezindlu naBezindlwana. 
Intambo kaMhlo:wu uNtsintsheni. 
Umkhondonwibe ongalandwa. Ulandeni maqili-ndim, 
Ungabe ngwendlondlo, ungabe ngowenonyama. 
Udada lwengoɓe, bэмɓe abemukayo, 
Ungani salive kaBanjwa muntu uGwaBini.

125 Ingqalamba eyehluV amany' amakliosi, 
UndaBa wakoLanga. 
IciBi eliseukundleni kwaNoBadina, 
Othandayo angayizez' ingqakala.

58 this man was a smith. 
59 a chief of the Bhelesi. eLenge is Jobe's Kop, cf. Bryant, p. 348. 
60 an unknown chief. 
61 Mwelase is an isithakazelo of the isiBongo Hlongwane. At the same time there is a play on the verb -wela. 
62 the use of this word here ("substance" acc. to Br.) cannot be explained. Probably refers to the subjugation and subsequent incorporation of other tribes. 
63 probably Mpangazitha, since this refers to the piece of magic worked on the latter by Maticane, as described in §52. 
64 a name for Maticane, meaning unknown. 
65 udada a large thing, as a big blanket. ingobe they cannot explain, but the meaning of this line is that under Maticane everyone is neither hungry nor cold. 
66 ingqalamba or ingqalamba a man who is conscious of his strength and shows it, who "throws his weight about." 
* not clear. Langa was a chief. 
67 ingqakala the white skin on the side of the foot after a good washing.
The tree in the courtyard at Fihlelwayo’s,

The *inqayi*-tree, the *isibhelebhele*,

They chop it but it blunts their axes,

The *Dlengezelwa* of *Luyengweni*.

Zwide’s people, the son of Langa, and Shaka’s of *Mbelebeleni*.

The cattle which retrace the old tracks,

They made those of *Bhikisha* of *Nomagugu*.

The small hard anth heap that encourages the wizards,

That encourages *Mbinda*, and encouraged *Sa6iwa*,

The robber of *Masumpa* and *Tshani*.

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68 prob. one of the royal kraals.
69 both the *inqayi* (*Elaeodendron velutinum*) and *isibhelebhele* (not identified) are hardwood trees, used for sticks.
70 *Dlengezelwa* a certain chief, not further known.
71 a tribe about which nothing further is known.
72 cattle which probably had been taken from him were recaptured and driven back again over the old tracks.
73 chief of the *Zizi* who turned cannibals and who are now in the Cape. *Matiwane* took their cattle from them in Natal but met them again in the Cape whither they had fled before him.
74 meaning: he did not slay wizards but encouraged them, he kept them under his protection; perhaps also: he changed their nature.
75 persons unknown.
76 *sozisela* rob and leave utterly destitute, take away something that the other needs badly cannot do without. viz. the tribes he encountered on his way to the Cape.
126 Isihlahla esisenkundleni kwaFihlelwayo,  
Ngesenqayi ngesibhelebhele,  
Bayasigawula siyawaqund' amazembe,  
ODlengezela waseLuyengweni,  
OZwide umntakaLanga, oShaka waseMbelebeleni.

127 Unkomo zabhaV emidaV imizila,  
ZabhaV ekaBhikisha, kaNomagugu.  
Ingqulwane equng' aBathakathi,  
Equng' uMbinda, yaqung' uSaBiwa,  
Insozisela kaMasumpa noTshani.
CHAPTER 7

Matiwane returns to Basutoland

128 We now return to Matiwane. When he perceived that his regiments were much reduced in number, having been taken away by those three brothers of his, he said to himself, “I know that Mshweshwe will not kill me, though I am no longer a man, (i.e. I can no longer defend myself).”

So he sent a messenger to Mshweshwe with the message, “Let him not be alarmed, for I shall only pass through his country, I am going further on.”

“But how is it that my chief is here again?”

“He was at the huge river, the end of which is out of sight, of which you cannot see where it ends, and there he fought with those white things (Europeans) and they vanquished him: so now he goes about alone.”

129 Matiwane became apprehensive when he himself began to approach Mshweshwe’s place.

Mshweshwe asked him, “How are you, my chief? Things are now the other way about. Let me take you in, just as you formerly protected me when I was in fear of death from Sigonyela. The amaNgwane urged you to kill me but you would not, and now, my chief, you shall rule just as you used to rule your own people, and we will dwell together here in peace.”

130 But Gungunyathi replied, “No, Mshweshwe, you kill no man, and I know that you will never kill me, but do you realise that it is I who am now going along with only two followers? You do not know what is here in my heart. Do not therefore take offence, Mshweshwe, and think I have refused your help. As for me I now return to Shaka, who summoned other chiefs against me, and drove me from my home on the Mfolozi, and who came to destroy me utterly, for I know that he will slay me, and I know also that you never slay any man, so that (if I stayed here) I would live and always have this sorrow in my heart.”

So Mshweshwe gave him ten oxen and said, “Very well, my chief, I have heard you, son of Masumpe, but I was grieved that a great man like yourself should come to me, and I should see your power thus reduced: here, my chief, is some food for thy road.”

Thus spoke the mSuthu and allowed his tears to run freely, “Go in peace, chief, and use these animals as food on your way.”

Matiwane arrives in Zululand

131 One who had gone away with a number of tribesmen was Hlathi, and the cannibals devoured not one of his party, because he himself went in front,
uMatiwane ubuyele eLusuthu

128 Sibuyela kaMatiwane. Manje uthe ukuba akwazi ukuthi amabaatho akhe asenciphile, aseathathu ngabe fowo bo lava abathatho, wathi uMatiwane, "Ngiyazi ukuthi uMshweshwe akusozana angibudala, nomva ngiyasemuntu nje."

Nempela waysethemela umuntu kuMshweshwe, wathi, "Angabokwethuka ngizolala khona lapho kuye, njiga phambili."

"Kanti inkosi yami isilapha kwenzenjani na?"

Wathi, "Waesemfuleni omkhulu okuze kuphele amehlo, ungaBenoni lapho wacina khona, waysela nemikhawhawana emhloshane, yamchitha uschamba yedwa nje."


Washo umSuthu waziyeka zehla lapha izinyembezi wathi, "Hamba wla-ke, nkosini."

uMatiwane efika kwazulu

131 Umuntu ovayechamba nabantu nguHlathi, abazange badle muntu kuye

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¹ Ellenberger ("History of the Basuto," 1912, p. 189) says that as Matiwane passed Thaba Bosiu he left one wife and son Izikale (Zikhali) behind, whom Moshesh took under his care and later gave a village of his own. This does not seem likely, as Zikhali, according to the present tale, appears to have accompanied his father to Zululand.

² however, he was not with the tribe at Mkholompo, having probably deserted beforehand.
leading the way to Zululand. He was the first son of Matiwane, and they found Mthemelele (already settled) and so Hlathi settled in Zululand, and with him Shomela, son of Mgijima.

132 So Matiwane went on and made for Zululand, where he arrived and was announced to the King. This was no longer Shaka, but Dingane, Shaka having been slain by Dingane and Mhlangano.

Matiwane was given a small place and a few villages. It then became clear that they delayed at the royal kraal in having him slain, and a whole year passed in this way, when Hlathi came to Dingane.

"My King, I beg of you to be permitted to go and visit my father."

133 "What! have you not yet met your father then, son of Matiwane?"

"No, sir."

"But why did you remain silent all this time, until a whole year had passed?"

"Well, sir, I thought the King would decide."

"Go then, son of Matiwane, for I had completely forgotten to give you leave to go and see your father."

Death of Hlathi

134 So he went and reached his father's place. They announced it to Matiwane, "Chief, here is your son."

"My son? Who?"

"Hlathi, sir."

"Ha! Call him and ask him to come to me here."

He came in and he addressed him, "Greetings, my son."

"Ndabezitha!"

135 "So you ran away and left me behind to be devoured by cannibals? You hurried on to seize the chieftainship here in Zululand, so that you might be first to be put in office, having done no harm, and so that you could take the seat of Matiwane." And he let his tears run unchecked as he said so.

"Why did you do it, seeing I shall die with you here?" And he said further, "Take him, you, and find quarters for him with So-and-So," and food and beer and meat were brought to him, of the cattle that had been received from Dingane, fifty in number.

136 But in the middle of the night when they were all fast asleep a man came to the chief and told him, "Sir, there where your son is we do not sleep," (i.e. there is something amiss), and in the early morning he died.

Matiwane asked, "How did this happen? Run, you, and announce to the king, Dingane, that Hlathi is no more," but he himself was not much surprised, he merely said, "I told him that he would die with me, and so today the time for me to die has arrived."

132 Ahambwe ke uMatiwane aqonde khona kwaZulu, aye afike, enele kufika anyobika enkosini, uShaka engasekho sekinguDingane, uShaka esebulewe ngu-Dingane noMhlangano.

uMatiwane abonele indawana nemizinganya ezingcozana. Kubonakale ukuthi weselekhize ukumfulala kwaZulu, useze wagalana umnyaka wase wazicela uHlathi kuDingane wathi,

"Nkosi ngiyacela ngisathanda ukuyoBona uBaBa."

133 "Ha! konje awuzange uhlangane noiyiho, mfo laMatiwane?"

Aghthe, "Cha, nkosi."

Ahesethi, "Kepha sonke lesisikhathi kade ukuhleleni, kuze kufhele wonke umnyaka na?"

Aghthe, "Cha phela, nkosi, bengithi kuzoBona inkosi."

"Akhambwe ke, mfo laMatiwane, nami ngasengikhohlile ukudela uyoBona uyiho."

Ukufa kukaHlathi

134 Wahamha ke waye waBikwa kwise. Kwase kufikwa kuMatiwane kuthiwa, "Nkosi, nansi indodana yako.",

"Indodana yami engubani?"

"NgHlathi, nkosi."

"Ha! mizibeni nathi akhe lapha kimi."

Wangena wathi, "Ha! sawuBona, mfo havumi."

"Ndabezitha."

135 "Ugijima ungishiya le emuva, njisale ngidiwa ngamazimu? Wena sowuphange uBikwa kwaZulu, ukuba uswofika ubekwe wena, uganganga lutho, ubesekhundeleni sikumatiwane", waziyeka zehla.


136 Kuthe phakathi kufukuza uma bethe wo ubuthongo kwase kufika umuntu enkosini khona eBikwa, eBikwa ekuthi, "Nkosi laphepha kumntwana asilele", kwathile ukuthathaka kokusa waphela njalo.

"Konje ngayini? Gijima faniBani uyobika enkosini kuDingane ukuthi uHlathi akasekkho", kodwa yena akaze ethaka kukhulu, wahle wase kwathile ukuthi, "Ngishilo ngathi uzofa nami, selifikile-ke namblanje ilanga lami lokufa."

3 lit. "He was the eyes of Matiwane whereby he saw that he had attained puberty."
4 the son of Mavimbela, son of Masumja.
The messenger told the King, “Sir, that I am here now is because I have been sent by the amaNgwane, who told me to inform you that the chief’s son Hlathi is dead.”

“Hau, hau! what do you say?” This he asked twice, “He who left me just now no longer lives? What killed him?”

His councillors replied, “Did we not tell you that you would not live in peace with Matiwane. You thought you could rule over him, but did you not hear what we told you?”

“Go, maNgwane, and bury this prince. I have heard your message.”

Death of Matiwane.

So a few weeks passed.

“It is now plain that such a great number of cattle as I have received are pulling me (towards my undoing)” said Gungunyathi, “I perceive that my time, which I longed for, has arrived; these cattle will draw me to go and thank the King for them” (i.e. in order that he might have Matiwane slain).

Now Shangela the chief of the Bhele had also received fifty head of cattle but refrained from going to the King to thank him for them, because he was afraid of these cattle (i.e. he suspected that it was a stratagem to get him to the King’s kraal to murder him).

Gungunyathi on the other hand departed for the King’s kraal to thank him for the cattle; he took off the gall-bladder from his head-ring and gave it to Zikhali to wear, (in token that he designated him as his successor), saying “You, my son, will live long; stay therefore and take in your care the child of Zililo’s daughter, Macingwane.”

And so he went and had barely arrived when he was asked by the King, “Matiwane, this Hlathi now, by what was he killed?”

He replied, “My King, I do not know, he was taken away by an illness.”

“But seeing that here with me he did not die, why then should he just arrive at your place and die?”

And so he had him slain together with his party of young men, amongst whom was also Khumalo, who died with his father.

Story of Njiyeza

This came to the ears of Shangela, who also came to thank the King for the cattle, and who realized that these cattle were drawing him to his death. But his death was encompassed by Njiyeza (a son of Masumpa) who envied him because he saw him always going about with a great number of retainers.

Now when Shangela was to make rain at the King’s place, Dingane summoned him and asked him to make rain, and indeed he actually did make rain. Dingane said to him, “Now you may return home, I am satisfied for the present. At another time I shall call you again; leave off making rain now so that we can hoe our gardens.” Thus spoke Dingane.
PLATE 4

NGWADI
"omnyama uMasaphokazi umaqala ngezimemo"
photographed 1883 by late James H. Murray, copyright.
Othunyiwe wathi, “Nkosi, nxa nzifika lapha nje, ngithunywa ngamaNgwane athi angizofika mntanenkosi uHlathi akasekho.”


Bathi, “Asikutshedanga yini ukuthi ungeze wahlala noMatiwane? Uthi ungakhe umbusa, konje avukuzwa okushico yithi?”

“Hambani-ke maNgwane njomoulondoza umntanenkosi lowo, ngizwile.”

Ukufa kukaMatiwane

Kwadhula amasonto angaBili, "Bekuhlhe kwabanakala ukuthi lezin'komo ezingaka engizamkele ngezama-hole,” washo uGungungathyi, “Ngiyaphuma ukuthi isikhathi sami ibengisifana sesififikile, lezin'komo zizodonisa mina, ukuze ngiyozibonga.”

uShangela inkosi yemaBheleni wamukela izin'komo ezingamashumi ama-hlanu, wephuza ukuyozibonga yena lezin'komo wesaba.

Wayesepuka khona njalo uGungungathyi eseyozibonga, wayethula ingongo esieoeveeni kuye eseyihloma kuZikhali, wathi, “Wo! mfana wami, woke uhambhalambe, sala wena, uze ungibonela loko kwakweZililo, uMacingwane.”

Wahamba-ke wenela ukufika nje, kwase kuthiwa, “Matiwane, uHlathi lona waphulwa yini?”

Wathi, “Nkosi, kangazi, uBulewe yisifo nje.”

Wathi, “Ingani kimi kafanga, yini kuthi kungafika wena abeselefa?”

WaBhe useyamBulala naso isiphophothwane sezinsizwa, phakathi kwaBhe kwaba nguKhumalo owaphulwa nqyise.

Indaba kaNjiyeza

Wayeza uShangela, naye wavumikisa eseyozibonga lezin'komo, naye esegonda ukuthi lezin'komo ngezama-hole, yena-ke waphulwa nguNjiyeza, ehawuka ngoba ebhona ehamba nesinqamasho esikhulu sabantu.

Uma ezonisa izulu enkosini kuDingane, wambiza wathi akazonisa izulu, nempela wafika valiniisa.


5 his descendants live in the Ngwane location today and are still rain-makers. They swear by Shangela, the man referred to here.
But now Njiyeza, son of Masumpa, opened it (viz. the rain) and it rained hard, the rivers filled and overflowed their banks (this being done on purpose to discredit Shangela).

"Run boy and tell him (Shangela) to go slowly" (i.e. not to make any more rain).

He (Shangela) tried to stop the rain but failed.

"Run back again, boy, and tell him to stop it."

But it rained on and on, so that the present of those fifty head of cattle was getting spoilt, for everybody thought there was no other rain-maker besides Shangela.

"But Shangela" (Dingane remonstrated), "I told you to make rain, and I gave you of my cattle, and was the rain not made by you? How then, now that I told you to stop it, does it still rain on and on? Take him away to Mutiwane's (the hill of execution) and kill him." And his eyes were gouged out and he was taken there blinded.

But now Njiyeza betrayed himself to a prince, a son of Jama, a brother of Senzangakhona, for he chanced to see him rolling about in the mud, because, of course, men of rank get up very early and thus the prince saw Njiyeza and said (to himself) "Ha! chief's son of the amaNgwane, are you doing such a thing? You copy the snake, and you do it on account of Shangela." When he came out of the mud he went into the river and washed himself and then went on a little distance, but the Zulu prince saw him from his place of vantage and now hailed him, "You, Njiyeza!"

"Sir!"

"Come here, son of Masumpa."

"Oh, sir."

"This practice that you were carrying out in the slime, what was it? I thought well of you because you are of royal blood and a son of Masumpa. I would have denied your guilt if something had been done (and they had said you had done it), I would have asserted you would never have done it. What sort of work were you doing over there in the mud? You are an evil-doer."

"No, son of Jama, you have caught me sir, but I was impelled by my envy, sir, when I saw Shangela going to the King to make rain, accompanied by a great many people, to be entertained at the King's place and returning with gifts of cattle, whereas I also know how to do it."

"But what prevented you from telling me that you knew how to make rain, in which case I would have made you known to Dingane, who would have then asked you to give a demonstration for him to see, for now you have caused the destruction of another well employed on his work. Get away out of my sight, you are loathsome to me."

From the way he rebuked him, the other saw that he was going to kill him. So he went to his brother Ntanjana and told him about everything he
Walivula uNjiyeza kaMasumpa lathi bhu, inifula yakwesana yakhele phezu kwesenzonke,

"Gijima, mfana, uyothi kakenze kahle."

Wawathile uyelele abanye wehluleka.

"Phindela mfana uyothi kahawule." 

Lana njalo, kuza kwokwakalisa lezonkomo ezingamashumi amahlanu ngoba kwakungathi ayikho enye inyanga nguShangela kufhela.


Manje uNjiyeza vazibonakalisa kumntanenkosi, umfo kaJama, umfona Senzangakhona, wayembona ezizigwa odakeni, ngoba phela abantu abakulu bavuka kusemnyama, ambone ngakho-ke uNjiyeza umntanenkosi, athi, "Ha, mntanenkosi yamaNgwane uNjiyeza velenza, nje? Ulingisa inyoka, venzenza uShangela.", athi uba aphume lapho odakeni, ungqo emfuleni, ugeze, athi uma ellula bigama nje, kanti umntanenkosi uyembona esembonisweni yakhe, alese embiza ethi, "We, Njiyeza", Athi, "Nkosi." "Mina lapha mfo kaMasumpa." "Haca, mntanenkosi."


"Kephla mntanenkosi wani ukuBa usho kimi ukuthi uyawazi lomsebenzi, ngoba ngiquzizwi uzingakubika kuDingane, alese ethi ake venzenza abone, wonisa omunye emsebenzi wakhe. Suka lapha esibuseni bami, unyanyekuwa pass."

Ahle asole, abone ukuthi usenzogbulala. Nango esekhange kusowabo kuNtanjana, esamandisela konke abhekwenza odakeni nasemanzini, wathi, *i.e. the goodwill of the King, as evinced by this gift, was being lost.

7 *i.e. because a snake, when it has bitten a man, is believed to go and bite a medicine of which it knows. Therefore the son of 

Jama perceived that Njiyeza must be purifying himself after having caused a death connected with moisture or rain, i.e. that of 

Shangela.
had been doing in the slime and in the water, and told him, "I shall be killed." Ntanjana replied, "There is nothing else to be done, seeing that he said to you 'Get away out of my sight', there is no hope for anything else. It will be that only (viz. being killed). Let us go." And so they departed during the night and bethought themselves again of Mshweshwe.

The amaNgwane think of flight

147 "Listen ye, to the announcement of Dingane." (A herald makes this known throughout the country). "The order is, that there is a son of Matiwane still alive, his name is Zikhali and whosoever shall find him shall bring him here, for he it is through whom I shall rule." This the amaNgwane heard, and said to one another, "Will he rule through him, when he has already killed so many of the royal house of the amaNgwane in this fashion? No! We do not believe it."

148 Then he became very angry, did Mgouv son of Ndindane, the grandfather of Nkani Mhlahlela, and he called Shwayibana and Cilo. This Shwayibana was the father of Sitobho of the family of the Hlongwane-thieves. Now Mgouv spoke to these men,

"Do you see this matter? Do you hear what is being said? Do you realise that if we allow him to be taken away, then in truth we shall never again get a chief?"

In reply they asked him, "But sir, what can we do? For we are not familiar with the country."

149 He told them, "No, it is for men to fall and rise again, until they find a place. We and Matiwane once met Sobhuza up on the Vaal River, where he was wandering about with nothing left to eat and our chief said to him, "When you wander about like this will the privations not kill you?" Then Sobhuza replied to Matiwane, "My chief, your greatness will tell you (viz. what to do)". So he ordered his people, "Let them pick out twenty heifers." And to him he said, "I give you this gift, sir, as food for the road. Go in peace and eat, and do you on your part please reserve for me a female puppy-dog (meaning: a girl)." These were the words of Matiwane to Sobhuza, and he added, "I shall reserve for you a male one." In this way he made an alliance with him."

And he said again to them, did Mgouv Hlongwane, "I say that men, when they fall, get up again and I tell you that if Sobhuza thinks carefully he will remember that promise and will also get that male puppy dog."

Flight of Zikhali to Swaziland

150 All this time Zikhali was being sought carefully throughout Zululand. Now his men set out and told him, "Go alone, chief, because if we were to go with you, you would be caught. Go therefore by yourself and we also will march in that direction."

amaNgwane esabanga akubaleka

147 "Lalela-ke! Uthi uDingane, kuthiwa ukhona umfana kaMatiwane osele, igama lakhe nguZikhali, oyakuntshelo amlethe, ngoba nguyeni engizobusa naye," akuzwe-ke loko amaNgwane, kuthiwa "Uzobusa naye, njengoba esebeqidele nje abantuwenkosi bamaNgwane? asikuBoni loko."


Kepha berpendule bathi, "Kepha nkosi singenzenjani? njengoba izwe asiilazi."


Ahla athi-ke uMgovu wakwaHlongwane, "Ngithi amadoda avu evuka, ngithi una uSobhuza engacabangisisa angalikhumbula lelolizwi angayifumana nenja yenduna."

uZikhali ebalekela kwaNgwane


8 i.e. members of the Hlongwane family so distantly related that they may take wives from the royal family.

9 In other words, Matiwane and Sobhuza there agreed to betroth their children to one another. Who these would be they did not know, nor, according to native ideas, did it matter.
So he went on and after a while came to a large kraal, entered and sat down; his men saw him enter it from a distance.

The men of the village said “Good day, lad.”

He replied “Yes, sir.”

They asked him, “Where do you come from?”

“Oh, sir, I come from yonder.”

151 “From yonder, where?” The cattle kraal was full of men. They spoke amongst themselves, “Do you see this lad and his appearance? As you see him sitting there, he is the son of Matiwane, didn’t you hear (from what he says) that he does not know the country, he merely said that he came from over there.” And they said to him “My son, why do you seek to conceal who you are, seeing that you are the son of Matiwane?”

“Hawu, my father, Matiwane of what tribe?”

“No, my child, I saw through you long ago. I don’t understand why you should still deny it.”

152 These people were Mdletsheni of the Khumalo clan who had been left behind by Mzilikazi, son of Maslio Sana. Presently he saw them bring thongs and bind him hand and foot.

“My men” said the kraal-head, “go inside and I will give you food before you leave, for I want to send you on an errand.” And so they left him there rolling about on the ground in the cattle kraal.

153 Now an old woman happened to hear that he was a son of Matiwane, because she herself had once upon a time been subject to Matiwane. So she came with her small knife and in broad daylight cut those thongs and said to him, “Here is some porridge, jump into that donga and run in it until you come to the top.”

Now the kraal head spoke, “You and you, take this son of Matiwane and deliver him to the King. Look after him carefully, this lad.” However they were delayed by beer drinking and thus forgot their victim. Eventually they came out and perceived, “Ha, the lad is gone!”

“Yes, I told you so, I said you were to stay and guard him. You know Dingane as well as I, you know what he will say.”

154 In the distance the amaNgwane sat and saw this:—“Oh, they have killed him”, when suddenly they saw a war-party rush out from the village: when they were not very far away and he still going up the donga and they were not far from catching him, suddenly there burst forth a duiker and they turned from their path and chased it. Now that donga went in the direction of the road they themselves were taking, for they had noticed him when he disappeared into the donga and the sun was now very near setting. They (the pursuers) now began to strain their eyes and could no longer see him, and it was getting dusk. But our people kept him in sight and said, “There he is, run Mazongwe,” addressing his cousin of the Manatha family, “and whistle after him and tell him to remain there; whistle loudly”.
Aye andene komkhulu umuzi, bese behlala phansi, bathi wangena laphaya. Bathi abomuzi, “Sawubona, mfana! ”
Athi, “O, makhosi”,
Bathi, “Uphuma ngaphi?”
“Cha, makhosi, ngiphuma ngapha, makhosi,”

“Havu baba, uMatiwane wakaBani?”
“Cha, mutanami, sengikutobonle. Angiyazi into osayiphika.”

152 NgabisweMdlotsheni kwaKhumalo, abashiywa nguMzilikazi kaMashoBana. Uthe ebona basebeze nezintambo bembopho izandla nezinyawo.

153 Siyezwa isalukazi ukuthi ngokaMatiwane, ngoba sake sakhonza kuMatiwane. Siphume isalukazi nesikejana saso emini nje lile ga, sizisise izintanjana lezi sithi, “Mina nanku umbhaqanga, ngena lapha odongeni, uhaleke wenyuse lona udongwa, nje enhla nalo.”
“Eke bengishilo, ngathi nobhala nimbhekha. Nani niyamazi uDingane, ukuba nyakuthini na?”

When they came up with him he was already with his cousin and they said, “Let us go on, you can tell us everything while we walk.” So they went and he related everything that they had done to him there. Thus he became “the strong and plaited thong of the Mdletsheni.

We were tied with straps and broke them asunder, Run ye along all the paths
Tell Mdlangal9 and say to him the izhofo (unknown) that goes about has burst its bonds. Also tell Nzekel.”10

Sanctuary found with Sobhuza

They marched all night, and early next morning they had come to the end of Zulu territory and crossed the Phongola River. Here on the border of the country, if you were fleeing, no sooner had you crossed than you were saved and they could no longer do you any harm.

So they sat down and rested, and roasted a little maize, roasted it only on one side, keeping the other, and the chief on his part broke off for them a morsel of the porridge given him by the old woman, but they said to him, “No, sir, it is not even enough for you, where will you find food later on?”

So they went on and when the sun was just above the mountains they arrived at Sobhuza’s place. They entered where the men sat, who greeted them. They were nine men in all, he being the tenth.

The Swazis asked them, “But friends, where do you come from?”

“We come from Zululand, our chief Matiwane has been slain, for you know that Shaka summoned Zwide son of Langa, and Dingiswayo son of Jobe, and Mthethwa of Nyambose, and got them to attack Matiwane in concert and drove him from his country on the Mfolozi. So he went further and further until at Grahamstown in the Cape Colony he met the White Men and fought for two years until eventually they worsted him in the third. Thereupon he returned to Zululand, hoping that Shaka would kill him, he who drove him out of his country. But we found then that Dingane was now king. And in sooth Dingane at last did have him killed and slew also his grown up sons, upon which we helped this young son of his to escape and came here to hide and seek the King’s protection.”

Thereupon they were announced to Sobhuza, and told him everything.

“Is this lad the son of Matiwane?” asked Sobhuza.

“Yes, sir.”

“Really, is he the son of my friend? For do you see me, Swazis? Matiwane and I met up on the Vaal River, when I was destitute of everything, even to food, and he gave me twenty heifers and said to me: here is food for the road which I give you, go in peace and eat. And he said further: you must reserve for me a little female puppy and I shall reserve for you a male one. And I see today that if Matiwane had lived, this arrangement we made would have been concluded satisfactorily.”
Baftike eshelezi naye umzavakhe bathi, "Asihambwe, uzosizoxela konke ngendlela." Ahambe esifurazola afumene ze konha. Azofa

"nguntambo zingamajonqa aseMdletseni, siBalanja ngamagoda siwadabula. Gijimani ngazo zonke izindlela, nitshela uMadanga, nitiki izicololo lokuhamba lizidaBule izintambo. Nitshela uNzekeli."

Eloendolozwa nguSobhuza

Bakahambu ubusuku njalo, kwathi kuthi jugu ukusa basiBileqela elakwaZulu, baBhebele uPhongolo. Emneeleni wezwe, okuyaye okuthi nomu ubuBaleka, uma sewewe leona, ususindle, abasakwenza la batho.

Bahala phausi baphumula manje, bahambe bosa umbildana, bewusa ngazange, basiBhebele ingishowana leyo, nentosi isibathwe iyakhephakilela umbhanga wasezakazi, bathi, "Hayi nkosi awulungana wena njalo, uzosibuye uku- thathephi wena na?"

Bakahambe bayongena nxa ilanga liphuzu kwentaBa kuSobhuza. Bafike emadodeni, ahle aBAningele, BangaBantu aBayithoBa, nguye washumi. Athi amadoda akwaNgwane, "Kephla madoda, niphuma ngaphi na?"


Kwayilapho seBeBikiwe kuye uSobhuza, Bakulanda kuye konke lokhu.

"Umfana lona ngokaMatiwine na?" kubuza uSobhuza.

"Yebo, ukosi."


10 persons unknown. These lines in the izisabonyo of Zikhali run as follows:—

"Kwakusho oDambuza TenoNdlela.
Gijimani ngazo zonke izindlela.
Nitsheli uMadanga eMdletseni.
Nitiki: Izhoko lokuhamba lizidaBule izintambo, izintambo zingamajonqa aseMdletseni."
159 Now Sobhuza gave him a beast, which was slaughtered, and so a week was allowed to pass. Then he said,

"You, So-and-So, my son was still resting up to now. Take him to Fokothi, the son of Sobhuza,—his first-born—and say to him: Here is the son of the chief Matiwane, he must not eat together with the commoners but must eat with him, and I myself shall come to him tomorrow."

Zikhali put under Fokothi's care

160 And so it happened, next morning Sobhuza's men went there as he had promised. He ordered all the men to be there. "You see, Swazis, I have brought here to you this son of Matiwane. Stand up boy, well! he is already a man! Matiwane was a friend of mine."

Thereupon he related the circumstances of his meeting with Matiwane on the Vaal River. And continued, "I think, men of Ngwane, that my arrangement with Matiwane will become reality when I see this boy. Summon So-and-So and So-and-So who cook the meat for the dogs." (For the dogs of the king were accustomed to have a heifer killed for them every day).

161 "Look here you, So-and-So, don't be angry that I take you from this food, for here is the son of Matiwane, an orphan; therefore I say to you, my children, leave this work of cooking meat for the dogs in order that this lad may take your place, so that even if Fokothi should forget him, these men of his will nevertheless find food here at the dogs' place. I don't say anything about Fokothi. For if he has not eaten with you, you must not eat but come to him and eat with him ", and to these words the assembled men assented.

162 Actually Fokothi took a liking to him and cared for him, and even lent him his leopard's claws to wear and when he went to court girls they would go together and were always seen together. Thus time went on, and the girls at Sobhuza's kraal began to notice him, and said amongst themselves that this must be a great man who always ate with Fokothi, and they took great notice of this rather dark-skinned young Ngwane.
Wamnika inhomo, yahlatshwa inhomo, waqeda isonto, waseethi,
"SiBanihanyana, umntanami ubesaphumula, mhathe umase kuFokothi
kaSobhuza—izifulo lakhe—ufike uthi kuFokothi: Nango-ke umntanenkosi
uMatiwane, angeza adla nabantu kepha adle naye, nami ngiyofika kusasa."

Wenziwa umlingani kaFokothi

Nembala kuse njalo, naye ake khona njengoba eshilo. Wathi, "Awukhu-
phuke umphakathi. NiyaBona-ke maSwazi, ngilethe nangu umntakaMatiwane
kini. Sukuma mfana, ha! kanti sekayindoda. uMatiwane ngumnyani wami."
Abatshele khona lokho ukukhlangana kevaba enhla neLipwa. "Ngithi, nina
bakwaNgwane, ukukhuluma kwethu noMatiwane kuyolungo uma ngiBona lomfana.
Bizani ubani nobani abaphekela izinja." (Izinja zidla isithole ngelanga wonke
amalanga).

"NiyaBona-ke nina bani nobani, ningayiphathi inhliziyo nithi nginikhiphe
ekudleni, nangu umfana kaMatiwane oyintandane, ngithi bantwabaMunu
phumani lapha ekuphekeleni izinja, kungene lomfana, khona kuyothi noma uFokothi
imkhlo-
hlwe, baze bathole labantu bakhe lapha ezinjeni. Angikhulumi ngaye uFokothi.
Una engadlanga nawe, awuyikudla uze ulo naye", nyabonga-ke umkhanda.

Nembala amthande impela uFokothi amoshe phansi, amboleke nokukw-
vunda namazipho ezingwe, athi noma eyoshela, ikhube yombili, kube kuhle kube
njega. Kuhamba kuhabe isikhathi, zimBone izintombi zona lezi zikuSobhuza.
Zithi ulukhulu lomuntu oda noFokothi, zimfumane unfo oluhlaza iNgwane
lanzondo.
CHAPTER 8

Love of Nomlalati

163 What sort of thing is the duiker amongst the Swazis! Said the Swazis amongst themselves, "You see that son of Matiwane, whenever he goes out to hunt he brings back a duiker." Now as this talk went on like this, that girl (the King's daughter Nomlalati) had also begun to take notice of him and told someone, "Call that young man named Mazongwe, his cousin."

"Mazongwe, here is a message for you. Nomlalati, the daughter of the King, wants you." So he went there and she told him,

"In the evening you must come here, you and Zikhali."

So when the sun was setting they went and sat in her hut, and she ordered meat and beer to be brought, and served them meat and after that gave them beer and they ate until it was dark.

164 When it was quite dark they suddenly remembered that this was a strange place and thanked her and prepared to take their leave, "We thank you, highness."

"Go outside, girls and you Mazongwe, and you, sir, please wait, I have still something to say to you."

"Oh, what must I stay behind for, highness?"

"You will sleep here," and with this she made for the door.

"No, highness, please open for me, for you are putting me in danger of death."

"Very well, I shall not touch the door, go outside if you wish to go out, but if you do, there are those outside who will hasten to kill you. Go out quickly, you will meet them just here in the path at the enclosure, for I shall call out: Here is somebody doing violence to me!"

He perceived that it was as she said, so he sat down again and stayed there, and left when the dawn began to break.

165 Now on the following days Zikhali put on the leopard's claws of Fokothi, and the girl in play took them from him, but Zikhali protested, whereupon she took them by force, for by now they were fond of one another and he said, "No, don't kill me, don't you know that these claws belong to Fokothi?"

Nevertheless she took the claws and later when Fokothi saw her he noticed his claws and exclaimed, "What! My claws are now with my sister," and immediately he went off.

"My brother," he called Zikhali.

"Yes, sir!" he replied.

"Please lend me those claws, brother."
uNomlalati

163 Inqabili impunzi iyini kwaNgwane! Athi amaSwazi, "Niyambona nje lomfana kaMaticane, abayozingela abanye nempunzi njalo njalo." Bathi uma bekhuluma ngoloko kanti nayo intombi le nayo isiyashiseka nayo, ithi, "Bizani lomfana okathiwe nguMazongwe umzawakhe."

"Mazongwe, kuthi isangayana umutanenkosi ekubita, uNomlalati", waya-ke nempele uMazongwe, wathi,
"Kusothi ukushona kwelanga nize lapha noZikhali."

Nempela kuthi ukushona kwelanga bye, baseke bangene elawini lazo, abesethi, "Akualandwe inyama notshwala", abanie inyama, emva kwenyama abanike utshwala, bodle-ke kuzu kube kusikhwa.

164 Kuthi uma sekhu hwalala bakhumbule ukuthi ngenye indawo le, babonge bavelile, "Siyabonga, nkosi."

"Phumani zintombi noMazongwe, wena nkosi ake uma, ngiszokhuluma naye."

"Hawu, mina ngizosadlani nkosi na?"

"Wena uzolala lapha", ahla abange esivalweni.

"Hayi nkosi ngivelele bo, kanti ungiy=!izela ukuzongiBulala."

"Angiseze ngasibonabu isivalo, phumani wena uma nthanda ukuphuma. Uma nthanda ukuphuma, yikhona bizoshesha masinyane bakubalale, phumani masinyane, uzohlwana nabo lapha endeleleni egumeni, ngesi ngizomemeza ngithi: Nangu umuntu engibambu!"

Aliône lelo ukuthi nempele kunja njalo, ahdie phansi, ahdie njalo okukuphela-ke, aze aphume uma kuthatha ukusa.

165 Kuthi ngezinsukwana uZikhali afake amazipho engwe kaFokothi, intombi le iidlele noZikhali iwathathe amazipho lana, athi uZikhali wala nawa, iwathathe ngenkani, ngesi sebeysathandana, abate,

"Hayi, musa ukungibulala, loku uyawazi amazipho ukuthi ngukaFokothi na?"

Iwathathe ngempela amazipho kaFokothi, usethi uFokothi uyabheka useyawandana usethi, "Ha! kanti amazipho ami asekudawethu," ahle abanye khona, athi,

"We, mfwethu!" uhiza uZikhali.

Athe, "Nkosi!"

"Akungiboleke amazipho lavo mtakubaba."
Zikhali clapped his hand to his throat (to feel if they were there), saying, "I always had them here," but he sought in vain.

The other replied, "No matter, look for them carefully," and added, "when you find them bring them to me."

166 Thereupon Zikhali despatched Mazongwe with the words, "Run quickly to the princess, and pray her to give you those claws for already I am in danger of death, though I refused so often to give them. Beseech her to help me." Soon after Mazongwe brought them and Zikhali took them to Fokothi, "When I looked for them, sir, I found them in full view, here they are."

167 But Fokothi had realized the position and he took them from him because he saw that this was a bad man.

"Go you, So-and-So, and tell my father Sobhuza, that as for this man he told me to eat with, he told me to eat with a wicked man. He began by going out with those dogs he has in his charge, and killing duikers every day, and now I discover that he sleeps with the girls."

168 And he told Mdwayidwa Matizela in secret. "There was going to be a village built for him, and he was to be given a younger sister of mine, a daughter of Mswazi, as had been arranged with Matiwane, but now he has been making love with Nomlalati and so now Sobhuza has already announced a tribal hunt with the idea of slaying him while it is on, for, says he, he has sinned, though I always placed great trust in this young man."

Zikhali is warned of the plot

169 Thereupon Mdwayidwa straightway went privately to Zikhali.

"Oh, son of Matiwane, seeing that I had already told you in secret that the King had decided in council to build you a village, what is this that you have done, my chief? Oh! you have killed yourself! When all those daughters of indunas were there, why do you go and climb on to a hut? Now I am telling you in secret that the animal that is going to be hunted tomorrow will be yourself." Thereupon Mdwayidwa ran off because he was afraid they might surprise him there.

170 He had hardly disappeared when suddenly the old woman arrived with whom he lived. She came to him weeping and said,

"Oh! Oh! Oh! son of Matiwane, you have killed me. Oh for my fat belly, you have deprived me of my living, you have taken the food from out of my mouth, whence shall I now take such good living? Seeing that the King was about to have a kraal built for you, and had promised to give you Mswazikazana, on account of his friendship with Matiwane. And there being so many daughters of indunas!" With that she went out and ran off, her last words being, "The game to be hunted tomorrow will be you yourself."
Athi, “Qha, funa kahle” uthi, “ungawathola uwalethe”.


167 Kanti uFokothi kade ebonile, uselemanuka nje ngoba usebonile ukuthi kanti ngumuntu omuBili.
“Hamba sibaniBani, uyothe kufuba uSobhuza, lomuntu athi angidle naye, kanti wathi angidle nomuntu omuBili. Wahle wqala ngoba abayozingela ngesizinhle lezi aziphethe abalulele impunzi wonke amalanga, manje sengimbona uselala namintombazana.”

168 Useke ayizoxe kuMdwayidwa MaBizela wamnyenezele wathi, “Usezokwakhelela umuzi uzonikwa udade wabo amelamayo kaMswazi, njengoba bakhumuma noMatiwane, kanti yena uselindana noNomlalati, manje-ke uSobhuza wayesemena ingina, enza isu lokuba ayambulalela khona, wathi usaphosisele, ngangimthembile lomfana.”

uZikhali bamhleBela uNaba

169 uMdwayidwa esengenywa esiqonda kuZikhali.

170 Athi uma ethi sululu uMdwayidwa, bekuthi qathatha isalukazi alala kwaso. Singene sesikhala silhi.

1 tribal hunts, with their armed men, the excitement, thick bush and lack of witnesses, were always a favourite occasion for the murder “by accident” of undesirables.
2 this is an act of sorcery. Meaning: why did you commit such a heinous crime?
The danger is reported to Mgovu kaNdindane

Zikhali was silent now; but soon he went off to Mazongwe,

"Mazongwe, now what am I to do?"

He replied, "My chief, I do not know!"

He said, "Let us go to my uncle Mgovu, son of Ndindane". (The man in charge of the prince, and responsible for his medicines, etc.). They came to him and told him,

"Sir, I have come to you to tell you that I have called down misfortune upon you, and I don't know now in which direction you can now tell us to flee, I have killed you, and I myself have been undone by a girl. I was called by this girl, I and this cousin of mine, we were summoned by Nombatali, the daughter of the King, and when we arrived she produced meat and beer for us in her sleeping hut. Then when it was growing dusk and we thanked her thinking to take our leave, she told the girls to go outside and Mazongwe also and said: You Zikhali wait a moment, I have still got to say something to you; but I started and replied: No, highness, why should I remain behind? please let go the door and let me out. So she did saying: I am not holding it any longer, go out if you like, but if you just touch it to go out, I shall shout: Help! defend me, here is somebody holding me; you say that you are afraid of being killed, but the guards will come on you still here within the enclosure. Now, sir, I also perceived that these words of hers were true. (I told her:) But, highness, you are putting me in danger of death. Said the girl: Very well, open the door and go out if you wish, as I told you. Then I was beaten, my father, for what was I to do? But by all this I have brought you into a misfortune also, my fathers."

Now there was silence for a while. Then spoke Shwayibana, "I don't know, son of Ndindane. You always said we were men who should fall and get up again, and in truth when we did so we found a sanctuary. But today we no longer see whither we could look for safety."

He replied, "No, Cilo, Shwayibana. Take that meat that was to have been cooked for the dogs tomorrow and cut it to pieces quickly," for he had revealed to them what Mdwayidwa and the old woman had said, namely that the game that would be hunted tomorrow would be he, and he ordered them to put the meat on the fire. This they did.

The amaNgwane flee

Now next morning at early dawn the hunters prepared and came forth and when the sun was about to rise, the order came,

"Mazongwe! Bring the dogs of the King!"

"My word, he has been bothering us now for a long time! Go nearer and wake him up."
Batshe aMgoven udafa


amaNgwane efabele

174 Kwathi nakusezimisi emhlopha base begihloma ezindukwini zesuka njalo, kwathi nakubheje enzansi, “Mazongwe! izinjza zeNkosi!” “Hawu, kaLe usifundekele, kamba uyomvusa eduzane.”

3 this is said by the men who are annoyed by the one who keeps on calling Mazongwe from a distance.
But there was nothing at the old woman's with whom the pair were wont to sleep.

"Hawu, mother! Where are the Nywane youths who always sleep here?"

"Oh!" the old woman exclaimed, "my son I have just been awakened by you now, I can't say where they are."

"But we know!"

175 With that he went to where the men were accustomed to sleep, but found absolutely nothing. Then he raised the alarm shouting, "The amaNywane are no longer here". Thereupon the one told the other and a great number soon ran out in response. Now when the sun was up, they saw a man going in the direction of Nyoka's, the son of Mpelane Zwane, and enter there and when Nyoka looked backwards he saw a great number of Swazis behind him, and this time he did not hide his identity as he had with the Mdletshehi, he greeted him,

"Where did you come from, my boy?"

"Sir, I come from the Swazis, my father Matiwane was slain amongst the Zulus and I went to live with the Swazis, but now look, there is a war-party following me." But he did not notice how quickly the Swazis were running.

"You are a son of Matiwane?"

"Yes, sir."

Zikhali concealed by Nyoka

176 "Run, So-and-So, and take thongs and wet them, but not too much so that they would see it."

And he himself ran to the fence of the enclosure where a heap of reed had been stacked up, and told the others to open it out and put him inside, and then to stack it neatly and bind it with three thongs and leave the bundle standing like this, and then he ran off also because the pursuers were now nearby, and they all returned to where the men were accustomed to sit and sat down.

177 Now the party of Swazis arrived, their imincwado plain in view (because they had been running so) panting and out of breath.

"Haven't you seen people passing here, ten in number?"

"No, sirs, we have not seen ten people here."

"But you will see them, something of your father, you will see them."

"Didn't you see him that went alone? He entered below this village, you will see him, something of your father."

"Oh yes, sir, that one who was alone, we saw him passing down there below the village until he went out of sight."

"From whence did he come then, seeing that you say that you did not see anybody? You will see those nine others also; open all the huts so that we can search inside."
Gwanda kwasalukazi laphe belala khona bofakazi:
"Hawu! Mama, ziphi izinsizwa zemuNgwaneni ezilala laphe?"
"Hawu!" pha isalukazi, "mntanami ngiphashanyiswa ngwee nje, angibazi impela,"
"Kanti sigabaizi!"

175 Afonde laphe kulala amadoda, afumanise itshe seloma inhlama. Avuhlahle awulawule athi, "AmaNgwane avasekho!" Kabanje eaBali ekubhokela ombanye kwaBhe bhibhi. KwaBhe uma lempume ilanga bembona umuntu eya kungena kuNyoka kaMpelane Zwane, esebathe nkubhokela emva uNyoka wafumana kuthe bhibhi amaSwazi emva kwakhe, akafe esazikhala njengaseMdlaleni, ambingelele,
"Uphumaphi mfana?"
"Nkosi ngiphuma kwaNywane, kwaBaliwa uBaba uMatiwane nguZulu, ngathi ngiyiphekwa kwaNywane, nansi impi engiwelelayo", kanti ubenha-
nanzele awasagijima amaSwazi asengumhlolo.
"UngokaMatiwane?"
"Yebo Nkosi!"

176 "Gije, sibani nini, uthele izintambo ungabe usazicwilisa kakhusu, bangase bazibone."
Agije, naye afane entshangeleni laphe kubekwa khona umhlanga, athi abawufundle amNaka phakathi, athi abawufundile kahle ukuRihopho ngezintambo ezintathu, ashiye kunjalo, naye akakhe ngoba sebeseduze, babanye ebandla bahlale.

177 Kufike okungamaSwazi imincwado isisoBala sokukhefuzela.
"AniBonanga abantu bellala laphe labaBantu labalishumi?"
"Cha, makhosi, asiBonanga bantu abalishumi laphe."
"Utabafona, kutsi kweyihlo, uBabaBona."
"AniBonanga lolo yeBona na? othe wengena ekhatsi kwalumfati, nitambona, kutsi kweyihlo."
"O yebo, nkosi, lovo ongumfana simbonile udlule laphe ezansi kumazi besingasawumaneke."
"Usevela ngaphi-ke lovo, loku nthithhe asiBonanga mantu, nitambona, napha abalitho, sivuleleni sifune kuto tonke tindlu."
Thereupon the great hut of the kraal-head was opened and even the private huts where the medicines were kept and then they searched in the grain baskets, and by now Nyoka's men were getting nervous because when they were near the grain baskets they were approaching close to where he was. However they found nothing in the grain baskets and returned saying, "He has escaped this time, by Sobhuza! I thought I would stab him with this spear of mine, but he has escaped."

Thereupon they all departed and when they were a little distance off Nyoka said, "Follow them, you So-and-So, for I know these people of mine, they are Swazis, they might return; go stealthily after them and be careful that they do not see you, and when you see that they turn round to come back you also must retire carefully to warn us, and if they do not come back we shall see it by you not returning yourself."

Then he went to fetch him out of the reed bundle and thus Zikhali became "the civet that evaded the dogs of the kraal for it evaded those of Pokothi of Sobhuza. The beast that they shut up at the kraal-wal behind the village of Nyoka and the amaNgwe shook with fear. Lion that roared above the kraal of Ntanzi and kept the amaMpembe quaking."

He put him in the medicine hut, and sent him meat and beer and asked him, "My son, do you travel alone?"
"Sir, I have with me nine men and when I came in here they were yonder on that hill there. Their names are Mazongwe and Shwayi6ana, and you can shout for them by these names."
"Run you, So-and-So, and shout at that hill there, you must call: Hi! Mazongwe! If he does not reply, shout: Hi! Shwayi6ana! and say to them: The son of your chief is down yonder, he is at our village."

This the messenger did, he shouted, "Hi! Mazongwe!" but all was silent. "Hi! Shwayi6ana!" again there was silence. Thereupon Mgouv, son of Ndindane, replied, "Mazongwe, why are you silent?"
"Sir, we were afraid that these might be Swazis, we thought perhaps they might have killed the prince, and now they had come to slay us also."
Then said Mgouv, son of Ndindane, "If they had killed you, what would it have mattered, if you had lost your chief?" With that he took his stick and went, and they arrived at the kraal and another sheep was fetched for them and the owner said to them, "My son, I shall not give you a beast, for you are in trouble (i.e. the beast would be an encumbrance). We shall meet again yonder in Zululand whither you are going, seeing they have already killed your father, perhaps they will now leave you to grow up in peace."
Kwavulwa umuzi omkhulu wenkosi, kuye kuvulwe na nezingavulwa ezi-mnyama, kuphume kufune ezilulwini, bahle babenovelo laba bakwaNyoka nyo-kathi njengoba sebeya ezilulwini nje sebezojika kuye. Bahludeke ezilulwini, babuye bathi,
"Wo! Kusindzile, Sobhuza! Bengitsi ngitomnika ngaleli lami, kusindzile oku masimbenina."

Ikhukhule ihambe bathi mabenhenga laphaya, athi uNyoka, "Balandele sibani-bani, ngiyabazi mina ngakakithi, ngabakwaNgvane, bangale baphenduke nje, umnyobane ukelele ngamhloni bangalingi bakubone, uthi ungabona ukuthi bayaphenduka naye ukekhele ngovane uzoshlabela umkhosi, siyobona ngase uma bengafu kuye ungabuyi."

Bese eyamkhokha laphaya emhlangeni, uZikhah azoba
"Liggatalhlu elashiya izinja zasezmzini
Ngoba lashiya ezikaFokotshi kaSobhuza.
Inkomo bayivalele enthongale
Ewasa komuzi kaNyoka,
Kwaza kwasa amaNge eyazokuthumela.
Ikhudeni elisholile enxila komuzi kaNtanzi
Kwaza kwasa amaNge eyazokuthumela."

Amfake khona endlimi emnyama, angemse myama notshwala, akhe athi,
"Mntanami, uhamba nedwa nje?"
"Nkosi, ngihamba nabantu abangulithoba, ngiye ngingenza lapha bafa kuleya ntaba. Amabizo abo ngoboni ngebakwaNyoka, uShwayiBana, ungameneza kanjalo."
"Gijima sibani-bani umeneze kuleya ntaba, ufike umeneze uthi: we Mazongwe! Uma engasabeli, uthi we ShwayiBana! Uze ubatshele uthi: "Nangu umtanenkosi yakini, alapha kweyakithi."

Ameneze athi, "We Mazongwe!", kuthi nga.
"We ShwayiBana!", kuthi nga. Asabele uMgovu kaNdindane, wathi uMgovu,
"We Mazongwe nikhuleleni?" "Hayi-ke nkosi besesahla sithe kunbe ngamaSwazi, sithe kunbe bafane bane bangambulala umntanenkosi, sebeze kuthi sebezo-sibulala."
Athi uMgovu kaNdindane,
"Uma benifunde beniyini, nza senifelwe inkosi yenya?" wathatha induku yakhe waphela, bafaka isikhishiwe eywe intondolo sokufakuke eywe vathe,
"Cha mntanami, ngingeze ngakakina inkomo, usembulini. Sobuye sikhlangane, nalapho nga khona nakwaZulu, njengoba sebabulala uqihlo, kunbe boke bakuyeke ukukhulakhule."

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CHAPTER 9

Zikhali back again in Zululand

183 That much he had given them they ate and then when the sun set they took their sticks, for even the meat of the dogs they still carried with them and they were loaded up, and when it was dusk he led them away, so that when the sun rose they were across the Phongolo River, and had entered Zulu territory, but still they went on and arrived at the kraal of Delive son of Manephu in the early afternoon.

184 "My word, Mgouv, where did you some from?"
"We come from Swaziland, Ndaba, and we have just arrived here. The ways of the Swazis did not satisfy him, and he still remembered his King."
"We heard a rumour that you were in Swaziland and even now Dingane still likes him, and says that he would like to rule through him, because he would bring many people to fight for him; you have done well to come back with him, Hlongwane."

185 He gave him an ox, and then he, Delive, went off to announce him to the King, and when he got there the word went to the King,
"Sir, there is Delive come to you, to announce the arrival of Zikhali, who has arrived at his place.
"Where is he?"
"Tell Delive to come here."
"What have you to say, Delive?"
"Sir, I saw Zikhali coming to my village, and Mgouv with him."
"Where does he say that he comes from?"
"He says, sir, that they fled in terror after the death of Mtiwane, but now I left him at my home and kept him there with some meat which he is eating."
"Very well, Delive, when he has finished the food that you have given him, bring him here quickly, for I want to see this young man very much."

186 So Zikhali stayed there a week, and then took with him the last pieces of cooked meat of the ox, and then Delive took them to the King.
"Sir, here they are."
"Good day, mangwane", they were greeted in this fashion by Dingane in person, Zikhali being now a young man.
"This old man, sir, is his uncle Mgouv, who fled with him."
"Stand up, son of Mtiwane, let me see how big you are! Hawa! Did I tell such a big brawny lad to stand up?" And he added, "Sit down again, my son. Mgouv, where do you come from with this lad?"
uZikhali ebuyela kwaZulu

183 Abanike bagidle le, lathi nxa lishona ilanga bagihlome ezindukwini, inganu neyezimja basayithwele, bathwale basindwe manje, abakhiphe uma kutshi kwalalala, kwathi kuyakusa bave ngaphesheya koPhongolo, sebeweleta kwelakwawZulu, sebehamba njalo, sebeyofika kuDeliwe kuManephu emini yantambama.

184 “Hawu, Mgovu, senivela ngaphi na?”
“Arwa, Ndaba, sesiphuma le kwaNgwane, sathi sisayofihla khona lokhu, manje kuthe ikambo yamaSwaZi ayaze yamanele usekhumbule inkosi yakhe.”
“Siloku siziva ngomnyama ukuthi ukuNgwane, manje uDingane usamfuna, uthi wayezi uzobusa naye, love azamlethela abantu abaningi abazomlwela,wenzile uSike naye Hlongwane.”

185 Wannika inkabi, wayeschamba yena uDeliwe eyombika enkosini, naye eyofika, kuthiwe,
“Nkosi, nangu uDeliwe uthi uze enkosini, uthi uzofika uZikhali, nangu embona efika kuye,”
“Uphi?”
“Wothani uDeliwe akeze lapha.”
“Uthini Deliwe?”
“Nkosi, ngibona uZikhali efika laphaya ekhaya kwami, ufika noMgovu.”
“Uthi uvela ngaphi?”
“Uthi nkosi baphaphatheka njalo ukufa kukaMatiwane, kepha-ke nkosi okwamanje ngisamshiyi ekhaya laphaya ngisambambule izinyane uswela lona.”
“Kulungile-ke, Deliwe, aze atki angaqeda ukuDulala lokho omuphe kona, umiethe masinyane, ngiyamthanda ukumBona loicomfana.”

186 Akhile aze agqede isonto, aphume ngazo izibhomana zaleynkabi, afumkise-ke, akha atki,
“Nkosi, sengifike nafo.”
“Sanibona maNgwane”, babingeletwa nguye uDingane uqobo lwakhe useyinsizwa manje uZikhali.
“Umbona njalo, nkosi, ikhela leli nguyisekazi, nguMgovu, aphaphatheka naye.”
"Sir, I now come from over yonder from Swaziland because I fled thither in fear at the death of our chief. But this young man found that the treatment of the Swazis does not agree with him, he prefers that of his own people in Nguniland."

"You did me a wrong, Mgouv, for I was very sorry on account of this lad, you took my daughter to marry her to Sobhuza, though I am more than Sobhuza's match in strength. I thank you, Deliwe, for here is the one through whom I shall be able to rule these people."

Thereupon he gave them two oxen, saying, "Here is food for you my child. Deliwe, go with him, I shall find a place for him where I can put him in charge."

He bethought himself of a little river along which many villages were built, and gave the order, "Go, you and tell the amaNgwane that if they are not satisfied with the headmen under whom they have settled, here is your chief whom I have placed in office, it is for you to do the rest. I put him in charge fairly near to me, as I do not wish to be much separated from him, for I shall work through him."

**Zikhali given a place to live by Dingane**

Now when the huts had been built and finished the Zulu counsellors were summoned and discussed this matter amongst themselves,

"Seeing that he is chief by hereditary right, how is he to be treated? You old men (tell us), for we as far as we know, if a man is a chief of the blood, in order that his chieftainship may be terminated, are there no widows of his elder brothers? There were those brothers of his who were old men, namely Hlathi and Khumalo who died with his father. However, Hlathi's wife was taken by Mondise, so there is only the wife of Khumalo left, the mother of Ngazana. Yes, there is this wife of Khumalo (who could be forced on Zikhali), for a chief does not marry a widow and his chieftainship is terminated by doing so." So he was put in the hut of Mzamo's daughter.

Dingane had him summoned and the headring-maker came and was told to sew on his headring, for now he was a man, and this was announced in public on that day.

"Listen Ye: a word from the great induna of Nobamba," and as he announced the message, complete silence ensued: "Here is the son of Matiwane."

Zikhali took charge of the village as if he realised that Dingane had announced that he was a man and was going to rule through him. He was industrious and built huts of unwele, as he had seen them built by his father when he was still a lad. And those of unwele bush he built in many eireles, and got up early in the morning and made it known that unwele must be gathered, so that even the Zulus remarked that this lad was very assiduous, and so many very handsome huts arose.
187 "Nkosi, sengiphuma la kwAkwazi, ngaphaphatheka njalo ukufa kwenkosi yakithi. Manje umfana lo uthi akakhola liphatho lakwAkwazi, ufana elakubo lebaNguni."

"Hawe, Mgovu, wase ungenze kahi, ngakhuphuka impela ngatomfana, sewathatha intombi yami usungenyenda kuSobhuza, nyamakhula ngobusoza uSobhuza. Ngiyabonga Delive, nango-ke umuntu engizobonda naye."

188 Wasekhipha izinkabi ezimbili, "Nanku ukudla kwakho mutanami, Delive, akhe uhambe naye, ngizoke ngimfanele indawo, lapho ngizombieka khona."

Wavukwana-ke umfandana wathi dliyi dliyi kuwo imizana, "Hamba, sobani-bani, utshele amaNgwane ukuthi na bengakhola nga azumanzana abakhoze kubo, nansi inkosi yenu lapho sengiyiselele khona kuyobona nina. Nyimbeka eduqane nje, angithandi ukwakehlukana naye kakhulu, ngizosebenza ngaye."

uZikhali ebonelwa indawo nguDingane

189 Kwathi ukuba izindlu zakhwe zipeshe kwase kubelewa uZulu, sebekhuluma bodwe abakwZulu, bathi,


190 WaesemBiza-ke uDingane, sekufika inyanga yezicoco esethi kathunge useyindoda, esemenzezwa khona nzmuku lokhu.


191 uZikhali awuphatheke umuzi kwangathi uyazi ukuthi utki yindoda azosebenza ngayo nje. Ukhuthele akhe izigodlo zonwele ayezibona zakhiwa ngumkale esengumfana. Zonwele naye wakha zona vazinkumbinkumbe avuke ekuseni amemeze kuyokhwiwe unwele, aze asho namaZulu athi wakhuthala umfana kwase kuba zigodlogodlo nje ezinhlale kakhulu.

1 This passage is the narrator’s way of explaining that Dingane and the Zulu councillors were concerned by the fact that Zikhali was a chief of noble descent, and debated as to how he might be rendered harmless. The outcome of their deliberations was that, since a chief would lose his powers (mostly magical in nature) were he to marry a brother’s widow, they would compel him to take Khumalo’s widow to wife according to the law obtaining for commoners, thereby achieving their aim. The reference to Ngazana is an addition by the narrator, for he was only born as the result of this union.

2 a shrub; acc. to Bryant: Sutherlandia frutescens.
Dingane’s expedition called uKhuKhuLeLa-ngoqo

192 Now one day Dingane became very angry when he perceived that the cattle had become much reduced in number, and gave the order, “To arms, send an army against Mzilikazi, son of Mashobane, to fetch long-horned cattle from Pediland, which increase for dogs.”

“Listen ye, the order is to make war upon Mzilikazi, he announces a gathering together of the rubbish, a gathering of even old men and the sick, even to the sick man who finds it hard to die on his mat and the old man who is glad to die, wishing death would come and take him; here is something which will give you rest and an easy death.”

Zikhali and the lion

193 Zikhali had just finished building his village when the presence of a lion was announced which was devouring the cattle. Immediately the amaNgwane sprang to arms, namely those that lived together in great numbers along the banks of that little river; and they approached the lion which upon seeing them squatted on its haunches. Thereupon Mandawe and Mpumuzana rushed forward and stabbed it, but it leapt upon one of them and sat on him and to the other it did the same, and sat thus on top of them both, making no sound. Now the others were at a loss to know what to do to help them, for they thought that if they were to throw spears at it they might hurt those two men on whom the lion was sitting.

194 Then said Zikhali, “Wait, let them be killed by me, which would not matter.” Thereupon he ran at it as hard as he could, and while it was still squatting, he let fly with his spear and pierced it: the spear entered its chest right up to the shaft, whereupon the lion jumped up and fell yonder and the others came and finished it off. The wounds those two others got were only scratches where it had clawed them while holding them down. Thus he became “Pot-remover, when the medicines are prepared,” because medicines required for a man who has slain an adversary in battle were made from that lion.

“They were prepared by Mandawe and Mpumuzana.”

Thereupon the lion was taken up and carried to Dingane, a war-song being sung the while and there before him they flung it down. He exclaimed, “Oh! these amaNgwane!”

Dingane in a dilemma

195 “In this way a man betrays himself, that he is not an ordinary man” (said the councillors of Dingane amongst themselves), “for as to the killing, the lion was stabbed by him himself. As for the amaNgwane, they are children of sorcerers. That Zikhali should go and slay a lion by himself like this!”
Ukhukhulela-ngogo

192 uDingane wasethukuthela esemeneza impi csebona izinkomo sezincipha esethi, "Ayihlome impi, iyekuhlalasa kUMzilikazi kaMashoBane, iyokulanda ezoBheku ezizulele inja."

"Lalela-ke, uthi uhlasela kwaMzilikazi, umeneza ukhukhulela-ngogo, ukhukhulela-ngogo lixJiegu nesiguli, nesiguli siyaye sitiki kubuhlangu ukufela ecansini, nezhegu siyaye lithi uyadela osela, songathi nokufuna ngabe kuyeza kungithathe, nanko-ke okuzoniphumusa nite kaHle."

uZikhali nembuye

193 Obeikuthe esandukwakha nje uZikhali, kwase kumenyezwa ibhubesi kwa-thwa, nanti selidle izinkomo, abhoma amaNgwane wona lana athe divi divi emfudlaneni ewavunzi, uye afike kulo ibhubesi lenela ukuba bona lahlala lagoshama, baya bephangelana kudo uMandawu noMpuwana bathe nxa bethi siki baya-ligwaza lamuthi yotha omunye, lahlala plezu kwakhe, nomunye lenzana njalo-lahla'a plezu kwabo bobabili likhule. Batathu bayace banga ukutsha bazakwenzenjani, ngoba bathi bacabanga ukuliciwa besaba ukuthi bazolimaza lababantu elihlezi plezu kwabo.

194 Wathi uZikhali, "Khleni fabulawe zimi okungenanani." Waqale umfo kaMatiwane, walakazela ngelikhulu ijuBane, lithe liloku liqoshame, wawudedela wuliciwa, wase wengena esifunzi, wase wengena nothi lolokho, laycuna laphoneka laphaya, baba bayaliqa. Amanzela kulaaba ababili kwaba ngamazipho elihlalabe wona uma lisaba bamba. Ukuba azoba

"nguSophula mithi isiphekwe,"

ngoba kwase kuphekwe amachamo ngesilwane lesi.

"Iphekwe ngomandawu nomPumuzana."

Ithathwe ithwalwe-ke inyamazane le banye ngchabo kuDingane, bafike bayithi thinzi kuDingane. Ahla athi, "Hayi, wona thina amaNgwane."

Inhlupheko kaDingane

195 "Ahle nje umuntu azibonakalise ukuthi akasiye umuntu, nokwenza ilathshwe ngaye wopo lwakhe. AmaNgwane ngabantwana babathakathi, uZikhali angahle

3 to me this means: since the cattle are merely increasing for the benefit of dogs (their present owners), this is a good reason for taking them. Albert Hlongwane however thinks it is said in praise of those cattle.

4 i.e. if it must be, it were better if they were killed by me their chief, than by any other.
and save those two men like this! a lion that had been too much for all the Zulus together! We don’t like this, chief, you may jump over it if you like, but we don’t see clearly in this matter, it is very difficult for us.”

“I also perceive this,” said the King, “build up a fire here”. So they made a huge fire and then cut open the lion and put it over the fire with the inside downwards and its skin still on, and afterwards collected all the ashes and gave the order,

“Take these ashes, young men, and scatter them into the river.”

The amaNgwane are apprehensive of trouble

196 Now this matter the amaNgwane continually discussed, “Did you see what the King has done? We do not quite understand what Mpande did, for he received a hundred head of cattle, whereas those Zikhali got were fifty. You Mbhodla go yonder to the prince Mpande and ask him: Sir, your brother yonder asks you, seeing that he killed a lion, which the King burned in a fire but did not jump over, and after that got fifty head of cattle, he asks you what he should do about it, because his heart is troubled and he is afraid to go to the King to thank him for these cattle.”

197 I do not know exactly what wrong Mpande had done but he replied, “Mbhodla, as for the dilemma your chief is in, it is the same with me, for I also have received a hundred head of cattle, and I am not happy over these cattle. If he does not like to go and thank the King for them, let him come here to me and we can at least make a scratch on him regarding which they will one day ask him what he did at the time when he was preparing to gather together the rubbish, the fool.”

Stratagem of Mkhumbeli

198 Behold them now preparing for the raiding expedition against Mzilikazi, son of Mashobane. So now Mkhumbeli, son of Masumpa, assembled the amaNgwane and spoke to them, “MaNgwane, let us make a plan; we have never yet been governed by another, and now, seeing that he is sweeping together the rubbish, it is time for us to get away.”

“But, son of Masumpa, how can we leave? Seeing that your son here is himself an induna in command, and it is they who are in charge of the army. If he were to remain behind he would be the first to attract attention.”

199 Said Mkhumbeli, “We, as sensible men, will see to that. Is the army not due to leave today?”

“Yes, sir, it is due to leave.”
aBulale imbuBe eyedwa nje, nabantu ababili laba nje, imbuBe ingani yahlula uZulu ephelele, asazi ukosi umqangwa ukuqonda, thina asiboni impela kunzima kithi.”

Itki inkosi, “Nami ngiyakubona loku, basani umlilo.” Bauyagela bawuthi ho, bese iyagqa itiwe bhaca kuwo umlilo kanje nesikhamba, kwathwhe umlothi kutiwe,

“Uthathani, zinsizwa, niyowuchitha emfuleni.”

amaNgwane esaba

196 Bahlala selebekhuluma ngakho njalo amaNgwane ukuthi, “Ngiyakubona nje loku esikwenziwa nguZulu, asazi imbangale uMpande wayenzeni, uMpande wemukela izinkomo ezilikhulu, uZikhali zaba ngamashlami amakhlanu. Mbhodla akuhanbe nje lapha yake ummathekwenkosi uMpande, uhi “Nkosi, uyabenza umfowenu ukuthi njengoba ebudule imbuBe, kepha inkosi iyishise ngomlilo ayijange iloje, emva kwalokudo sengamukela izinkomo ezingama-khumi amakhlanu, uhi-ke ukosi uyabenza ukuthi konje angenze njani, ukuba umnzima uyakulamela, uyesaba ukuyoziBongi lezinkomo.”

197 Asazi-ke ukuba uMpande yena wayenzeni oweni, uze uhi-ke, “Mbhodla, laphe kummathekwenkosi, nakhili kunjalo, nami ngamakule ikuhlu lezinkomo; angizibudele lezinkomo, nangengathandi ukuyoziBongi akhe kimi sikhlangane, yikhona siyoba nomoya abagohle bamaBenda ngase ukuthi wenzenjani nxa eyakukhipha ukukhulela-ngoyo, isiphakuphuka.”

Amaebelo kaMkhumbeli

198 Nampaya sebekhuluma kweMzilikazi kaMashoBane, alile awaButhi amaNgwane uMkhumbeli kaMasumpa, athi, “amaNgwane, ngithi ake sikhlanganise loku; asiZange sikolwes thina, njengoba nangabane ukukhuluma-ngo yo, siyaphuma-ke manje.”

“Kepha mfo kaMasumpa, siyaphuma konje? loku nansi indodana yakho yiqona ndimankulu, yibo anaphathi bempini njie nu? Umsi athi uyasala lapha angabaBonakala kuqala.”

199 Athi uMkhumbeli, “Sizobona sili Bandla, angithi impi siyaphuma namhlanje?”

“Yebo ukosi iyaphuma.”

5 the councillors are evidently in a panic because Zikhali, whom they thought they had deprived of his royal attributes by marrying him to Mondise’s widow, should thus prove himself to possess the exceptional qualities most desirable in kings and most undesirable in their subjects. Moreover a problem immediately presented itself:— according to custom, no sooner is a lion killed than it must be lifted shoulder-high and carried straight to the king, without having been put down even once, in order that the king may be the first to jump over the carcase, thereby assuming to himself the desirable virtues of the lion, such as fierceness and courage. However, in this case the lion had been killed single-handed by Zikhali, himself a royal personage whom Dingane had reason to fear, and in the presence of his own tribesmen only, so that presumably he had taken the opportunity of jumping over the carcase, knowing that his men would never betray this act of treason to the King. For Dingane it was now a problem whether it would be less dangerous for him to jump over the lion or not to do so.

The same belief of course also underlies the rule that one must not step over the outstretched legs of another; to step over the legs of the King himself being punishable by death.

6 i.e. though Mpande and Zikhali cannot hope to get the better of Dingane, they might at least sell their lives as dearly as possible and cause him losses which would be remembered for many days to come.
"Let not a single one of our men go with them. You, So-and-So, take this fat and warm it on the hearth, and you there, take this red ochre and grind it." So the fat was heated and he told them to bring it, and having found a small pot he poured it into it together with the red ochre to make a mixture just like gore and said to Zikhali,

"Here you are, drink this".

The young man took it and gulped it down. Then he told him,

"Seeing you are one who disposes over much meat, pick out for yourself fat and tender meat and eat a great quantity of it until you are absolutely replete. Then go and sleep till tomorrow."

200 This he did, and early in the morning felt a great need to relieve himself and dashed outside, and barely got there when he passed a stool which seemed nothing but blood, whereupon they rushed to the indunas and told them, "Please come and look what has happened at our place, the prince has not slept, and now we see that his stool is nothing but blood." So the indunas went and found a pool of blood. They were thunderstruck and said, "This son of Matiwane is as good as dead; can suchlike leave a person's body (and he continue to live?) ; take him, maNgwane, take him back to his hut. You will follow us later and we shall wait for you at such and such a place."

"Yes, sir," said Zikhali and staggered off slowly (pretending that he was, very ill), but the moment he was out of sight he straightened up. Now Mkhumbeli saw him and said, "Here he comes; to arms!"

Flight of the amaNgwane from Zululand

201 In the meantime Mkhumbeli had already had an ox slaughtered, having simply rushed at any beast that was grazing there, no matter whose it was, so that when the men arrived they could have their meal and go. And they did arrive, the meat was taken from the fire and the men ate for the journey. He no longer worried about the arrangement with Mpande, for he thought, "Shall we make him great in turn? No! let them arm, those who milk and then smear with dung, the sticks full of dung."8

202 So they drove off all these cattle belonging to Dingane, and when some very old and decrepit men came along to prevent them they simply rushed the empty shells with their spears, and took the cattle into the open; and so they captured many cattle. The head indunas received their share, Mboni son of Sohatshova of the Gozini received forty pure black beasts, Shomela son of Mgijimna received a share because he followed the senior headman (Mboni) in point of birth, he was given thirty animals red all over, and so on the rest, to some twenty head, to others fifteen, others ten, others five, others two, and one beast to still others and so on.

Mpande and the Boers

203 It came to the ears of Mpande that Zikhali had already crossed over (the Tugela River) and he said, "Now seeing that I had already arranged things
"Lingabe lisababikho lNgwane elihambayo kulaBa. Banibani, thatha nanka amafutha wefudumeze eziko, vena banibani, thatha nansi intohi ngiyagye", nayeFudumele amafutha athi, "Aletheni", afune ukhunjana omlwene, awathle phakathi kange nentsohi kafe sibilibili nje sobubende athi,
"Mi, natha".

Ithathe indodana ithi mengelezi, afiesethi,
"NjengoBa vena ungumnikazi kulda uze uzikhethele inyangana enonile elungile, uyidle kakhulu, usutha impela; navesuthe impela yonalala kuse wuka".

200 Nembala abde enze njalo, eze esePhisive ukuthaththa kokusa abanye khona ethafeni, anele afike khona afike athele nje ibende loda, bagijimele ezindumeni bathi, "Ake nisibonise intu esingayo lapha, umntanenkosi kulalanga, sesiBona esethela igazi lodawa." Zisuke izinduna zige zifumaniise izele legazi. Zibabuze zithi, "Umnta kaMatiwane selefile, kungaba yinto ephumza kumantu le, mthatheni maNgwane, ninfumkwa nimbuyisele ekhaya, nobanye nislandele nominala ekuThiNiNini."

"Makhosi," atoto be esedengezela, enela ukuthi sithe nje qweqwe, enele ukumbona nje uMkhumbeli athi, "Nango eseFikile, ayihlome!"

Ukufakalekwa kwamNgwane

201 UsePhithile inkomo uMkhumbeli, uyeqela nje ezinkomeni ezidlaya, kamaNdaba ukuThi ugekaba, khona izothi ingafika incame impi isuke, nembala ifike, bese isiyophidwa isincama. Angabe esalikhumbula leliya elikaMpende, athi, "Singabuye siyokhulisa yena, hayi, awahlome amaseGisileke abanduku zinoBulongwe."

202 Ihle izidle zona lezi zikaDingane, kuThate kuyeza okungamakhweWana okungu-gile fakathathe ikhabi ngomkhonto, bazithathe zizele, azidle kakhulu. Izinduna ezinkulu zamKele, uMboni kaSoButsho wemaGozini amKele amashumi amane ezinyanga zodwe, uShomela kaMgijima amKele yena ngoBa weLama unduna-NkuLwa, yena amKele ezingamashumi amathathu ezisibonu zodwe, kwaya njalo kulaBo amashumi amabili, abanye ishumi nesihlanu, abanye ishumi, abanye ezinhlanu, abanye ezimbili, ibenge njalo njalo.

uMponde namaBhunu

203 Wenzwa uMponde kwathitwa uZikhlali userele, wathi, "Phela loku ngangi-khulumile, usengishiyela? umnta kaBaba." Wayesaphuthumela emaBhunwini,

7 if they helped Mponge to become King, they would only be exchanging one master for another, whereas they wanted to be free.
8 they milked cattle and then smeared the teats with dung (usually done to prevent calves from suckling, here fig: so that enemies could not get them), and because this is done with sticks, their clubs are full of dung.
with him, why does he leave me like this? The son of my father." So he
immediately ran to the Boers, "My chiefs, you see me here because Dingane
has swept together the rubbish, even to the old men and the very aged; I pray
you help me. My chiefs, to anyone who will help me to drive out Dingane,
now that the army is no longer there, I shall allot ground at Ncome and the very
best according to his own choice," and to this the Boers assented very gladly.

204 So now and suddenly that fool (Dingane) was startled by the message,
"Here is Mpande come with the Boers," and so he fled and sought refuge in
the Ubombo, where he stayed alone, not visited by anybody; he established
himself in a cave whilst Mpande took up his residence at home.

The murder of Dingane

205 Dingane remained in his cave in the Ubombo until one morning, when
he was lying stretched out in the sun, the menials being busy with the cooking
and the wives inside, here comes a Swazi hunting, and suddenly starts upon
perceiving a man lying full length on the ground. Dingane did not perceive
him and the Swazi scrutinised him carefully and said, "Why! this is that
Dingane who always used to trouble us," and so he first went back a little
distance and then rushed up to him and stabbed him in the stomach, so that
when Dingane felt the pain the Swazi had already made his escape. Now the
servants heard the King crying for help, and rushed out and found him lying
in his blood, and he died soon afterwards.

206 "Run you, So-and-So, and tell Mpande that his brother has been slain by
the Swazis." The messenger arrived and told him, "In coming to you, Sir,
I am sent by the King's menials to report that your brother Dingane has been
killed by the Swazis".

He cried, "Oh! Oh! what do you say? Is he really dead?" But
actually his heart was rejoicing.

207 "Go there immediately, all the warriors, take a litter with you that I
may see him here before me and let him on no account be put down on the ground
and if the bearers get tired, let others relieve them all the time, until he is
brought here to me". For Mpande was the last of the sons of Senzangakhona,
Shaka having had killed them all. So they did as he had told them, the one
party of bearers being relieved by another party at intervals, until they brought
him nearby in a very short time, and he then jumped over him and that was
the end.

208 Then there was sung the great war-song of Shaka, and the order was given
"Take him now and bury him," and now everything was pleasant.

Now Mpande became King and collected together all the cattle that
belonged to his father and counted them, and the army that had gone to make
war upon Mzilikazi returned and was disbanded and enrolled in other regiments,
and Mpande ruled the country.
“Makhosi, ma ngifika lapha nje, uDingane uthe ukhukhulela-ngeyo, nexhegu nogupile, ngithi ake ningelekelele. Makhosi, umuntu ongangizoshela uDingane loku nempi ayisekho ngingamsikela eNcome, kwelihle alithandayo,” ajabule adele amaBhunu.

204 Sithe siyakwethuka isiphukuphuku kwasekuthiwa, “Nangu uMpane uhamba namaBhunu,” nasiya sesilukuleka siya oBonjeni esesede yedwa engasaboniswa muntu, aye angenise emkhumeni, uMpane angenise ekhaya.

Ukubulawa kukaDingane

205 Ali咩le laphe oBonjeni emhumeni, kuthi uma sekuphuma ilanga athamele laphe ngaphandle, izinceku ziphakile nemindlunkulu laphe ngaphakathi, uthe ethe neke ethamene, nanti iSwazi lizingela, selethuka ngomuntu ethe neke neke, yena engaliboni, libhekisic iSwazi licinge libathe, “Ha, ngulokuDingane lolo kusikhuphayo,” ahlelelele nyova amilakazele amcibe khona esisevini, uDingane ezee ngawo beseleqa libaleka iSwazi. Sezizezwa izinceku inkosi isithi, “Mayebo.” Bayaphonseka phandle sebehlangana negazi wawuyaphela njalo khona laphe.

206 “Gijina bani-bani uyobikela umntwana uMpane uthi unfoea bo ushubulewe ngamaSwazi.” Kwafika isithunyea sathi, “Mangifika laphe nje, nkosi, zithi izinceku asizobika umfowenu uDingane ushubulewe ngamaSwazi.”

Wathi, “We! We! Uthini? Usefile ngempela?” kanti inhliziyo yakhe iyathabu.

207 “Hambani khona manje wonke amabutho, thathani uhlaka, ngithi ngithi nje abese elapha kimi, angalingi abekke phansi kuthi kungadinwa labo, kungene abanye njalo, aze afike laphe kimi.” NgoBa uMpane sekukuphela kwakhe kafantwe bakaSenzangakhona, uShaka waBulala waBulala. Nempela benze njalo, bayaphuma labo, besekungena abanye njalo njalo, hase fakika naye masinyane ngempela, esemega sokuBa kuphela.


Angene-ke manje uMpane azibutha-ke zonke izinkomo zikayise azibale, iyabuya impi leya eyayakulahela kwaMzilikazi, ifike izithlele kwezinye, abuse-ke manje uMpane.

* this latter point he insisted on, for fear the corpse might be put down and afford someone an opportunity of abstracting the magic virtue of the King by jumping over him, cf. the similar case of Zikhali and the lion, §195.
CHAPTER 10

Zikhali and Wezi

209 Zikhali found that the millet was ripe in the country of Wezi (Wetsi) chief of the maKhulokoe, near where the Khoza clan was dwelling.

"Go, Mbhodla and Duma, go for me to my brother Wezi over yonder and beg him to help me with some seed." Mbhodla came to Wezi, greeted him and said, "This is the message of your brother, he begs you to help him with seed corn. For he sees that you have got some; and he wants to sow his further on and then you will meet again further on, and he will help you with some in turn."

"Yes, my brother is right, it is true what he says, that we shall meet again further on, for we do not know whither we are going. You may tell him: Very well, he will reap and then he will give him (Zikhali) seed."

210 Zikhali started in surprise, "What do you say? But what did you tell him? I send you because I trust you, thinking you are a man, and then you say I am settled here! Go and tell him I have not built, I am going on, and tell him I said it must be done thus, every garden must be cut in half, and he may reap one half, and you will have given me (the other half), chief. I am trekking, I am not settled here."

Mbhodla told him, "The chief thanks you, but he says he is passing on and he will be glad if you will divide up every garden into two and give him half of each."

211 "But, Mbhodla, did we then work our gardens jointly with him? No, this I cannot do. I thought he was just asking for a favour."

So Mbhodla went back and reported, "Chief, Wezi is not aware that you have a joint interest in those gardens, he thought you were merely asking for a favour."

212 Next morning at sunrise a man saw some cattle in the fields and they rushed forth to drive them out, but soon perceived that these were the shields of men and women, and returned to report, "Chief, it is a war party tramping through the gardens."

"So they want to fight" Wezi cried, and they began to untie their blankets. Zikhali said, "When this (contemptuous way of referring to the Suthu) fights, it unties its garments! Go slowly, and pretend to run away, whereupon they will follow you, then retire away from where the blankets have been put."

213 Now when the abeSuthu attacked, they ran a little distance, whilst some others remained and took the garments of the enemy, but they were disgusted
uZikhali noWezi

209 uZikhali afafanise amabele avuthiwe kuWezi, amaNkulunga abakwaKhoza lapho bengabakhona.

"Hamba Mbhodla noDuma, ningiyele laphaya kunfowethu uWezi niki nkosi kangi sizize ngenhlanyelo." Afike uMbhodla akhalekele kuWezi, athi, "Usko njalo umfowethu, uthi msize ngenhlanyelo. Ukuqonda umayo inhlanzelo, kusko uZikhali aze akhwanyele phambili, nifoafanisana phambili nave aze akusize."

"Yeko-ke uqinisile umfowethu, namanje kunjalo sobanye sifafanisane phambili, nyooba asazi lapho siya khona. Afike uthi-ke: Kulingile, uyothi angavuna amaphe inkhanyelo."

210 uZikhali pha, "Uthini? Kanti utheni vena na? Ngikuthuma ukuba ngikuthembile, ngithi uyigindoda, uthe ngakhile lapha, hamba umtshele ukathi mina angakhile ngiyadlula, afike uthi ngitho akzenzelehe ngaye, insimu icandwe phakathi, yileyo naleyo, wosale ezivunela wezu, wobe ungiphile owenkosi, ngiyakumbula mina anginlezi lapha."

"Uthi-ke uMbhodla, "Uthi uyabonga mfowaBo, uthi uyadlula, songathi nkosi into engamathokozisa ukuba umdabalele phakathi insimu nensimu njalo njalo!"

211 "Ha, Mbhodla, kanti sesiwahlanganisele naye amasimu ami lana, na? hayi-ke ngingeze ngakwazi mina loko, mina bengithi uyazicela lela."

Afanye uMbhodla, athi-ke, "Nkosi, uWezi akazi-ke nkosi ukathi kanti sesiwahlanganisele, ubethi uyazicela lela."

212 Kwathi kuyakuthi ququ ukusa, umuntu wayethi nanzo inkomo emasimini balakazela, bethi bayokhipha izinkomo, kanti zihlangu zamadoda nabafazi, babuyele emuva, "Hayi nkosi, yimpi ayidalule phakathi insimu."

Aye uWezi, abahle, "Ha!" athi, "Kanti ufuna ukulwana." Balkhuma izingubo.

Abesethi uZikhali, "Kanti kuthi uma kulwa kakhumule izingubo zakho. Hambani kancane, nenze osongathi niyabaleka, kuzothi kuyanilandela, kuqhele ngasezingutsheni."

213 Kuthe kuyadumela abesuthu babaleka kancane, base besala bezhitha

1 after whom Witzieshoek is named. This tribe was subsequently broken up and its members are to be found in many districts, though quite a number have re-assembled on land purchased by them in Wakkerstroom district. In Witzieshoek reserve I did not find any member of the tribe who knew anything about the episode described here.
by the smell of the *abeSuthu* and the grease, and so they gathered them in one place and set them alight. Only then did the *abeSuthu* perceive by the column of black smoke what was happening. Thus it is that *Zikhali* is called

"Burner of Wezi's clothes."

Immediately the *abeSuthu* quickly turned back, but they only arrived when the fire was going out. Now it was cold at the time, for it was winter, it was very cold indeed, so they made fires of the millet and warmed themselves in front and behind for their clothes were all burnt, it was a sorry thing for them.

*Zikhali* said, "He was provoked to resistance by my forbearance. I called him my brother and asked him to give me seed; but now I shall take the cattle."

And indeed he seized the cattle and they swelled the numbers of those he had from Zululand.²

*Wezi* solicits help from the Boers

214 Said *Wezi*, "What! Here this man comes and takes away our cattle! Off with you, boy, to the Boers at Winburg, beseech them to come to my assistance. Tell them here is one who has robbed me of my grain and my cattle. Please come and help me, my chiefs."

And they actually did come, the big wide-brimmed hats³ of Piet (Retief). They had no sooner arrived than they asked, "Those people from whom you took their grain and cattle, what harm had they done?"

215 The chief told his people, "On no account attempt to do anything to these people, *maNgwane*, for it is they that vanquished my father at *Mhholompo*." For he saw that they were white and thought they were English. So the Boers seized cattle and children, and of the latter some were never seen again.

**Zikhali** arrested

216 The daughter of *Deliwe*⁴ was discovered by *Gebhuza NdaBa* in the forests on the Mngeni River, where the Boer (her master) had built his home. *Gebhuza* took her away and helped her to flee. Thereupon the Boer seized *Gebhuza*, tied him to his wagon and flogged him, saying that he had kidnapped the girl.

They also arrested⁵ the chief *Zikhali* himself and sent him to Pietermaritzburg, put him in irons, and so he became:

"the iron-bracelet wearer, who ornaments his wrists with iron bangles"

With him there was imprisoned also the *Sithole* chief *Mondise*, but I do not know what he had done.

² *Zikhali* made a statement to Shepstone "in the matter of Zikali and Witsi" (now in the Archives, Maritzburg, NA 1860, vol. 8, p. 110). "The first occasion on which I and Witsi came into collision was on the occasion of our escaping from Dingaan with our tribes. We slept near each other on the Umsongati, and in the night Witsi's people took away 150 head of cattle. I demanded them next day, and secured an evasive answer, and they have not been returned to this day."
izinguBo, kepha benzanya iphunga labesuthu namafutha, base bezindzela ndawonye, sebezokhela ngomililo, bathe bethuka base benona negentshu emnyama, ukubani azofa

"nymshisi wezinguBo zikaWezi,"

bayangala bathe bayaphenduka bafica umthilo usueima, kumakhaza kuyiphilalo kusebusika kumakhaza base bebusa wona amabele bazothise ngaphambi nyansewa, ngoba izinguBo sezishile, kwanisikhulu esibi loko.

Wathi, "Ududwa ngoba ryingekela, ngithi ngumfondethu, ngithi uzangipha inhlanyelo, sengiyazilda-ke manje."

Wazidla impela, sezelekelela kulezi zakwaZulu.

uWezi ecela usizo kumaBhunu

214 "Hawn! kwenziva njani, nangu esesamuka izinkomo. Hamba nsana, uye eMayelekedla, uthi amabhunu awangelekelele, nangu lomuntu engamalu amabele ami nezinkomo zami ngenkani, uzelekeleleni makhosi."

Nempela ifakile inihanga yakopoTiti. Bathi bseaamakwamuka bathi bayaphentsha ukuthi labafuhu unihamba amabele abo nezinkomo zabo boneni?


Ukuqoshwa kazaZikhali

216 Intombi kaDeliwe yaye yatholwa nguGebhuza wakwaNdaBa, wamthola emahlathini ngaseMngeni lapho iBhunu lalakhe khona, arneBe uGebhuza arnqasha, amBophela enqoleni amshaya athi yeBiwe nguwe lentombazana.

Bayiphoko-ke inkosi uZikhali asiwe eMungundlovu, lamase isimbi, azofa

"nguNogqiza ngenximbi, wagnqisa ngamahlakahlela."

Waboshwa nenxosi yakwaSithole uMondise, asazi-ke ingabi wonani-ke yena.

After that, when the Boers made an attack on Dingaan, my tribe and that of Witsi went with them; I met a quantity of cattle driven by Witsi's people, and the strange natives told me that they were those that had been taken by my people from Dingaan. I retook possession of them. We had not gone far when we found ourselves surrounded by Witsi's people, we resisted them, killed 2 of them, and retained possession of the cattle.

Witsi reported this to the Boers and represented that I wished to keep these cattle for myself, whereupon I was taken prisoner by them, and kept in confinement for two months. On my liberation I was placed under Daniel Bezuidenhout; I complained about these 150 cattle to Pretorius, who desired Bezuidenhout to write a letter demanding them from Witsi, which was sent by my people. Witsi laughed at it and took not the slightest notice."

3 this meaning is given by Albert Hlongwane. However some doubt is raised as to the actual meaning, by the existence of the phrase ikono kaHanga or Haka for "horses," see §507.

4 this girl, the daughter of Deliwe Ndaba, was married by Macingwane and became the mother of Msebenzi, narrator of this tale. Cf. §459 11-s.

5 this is referred to by Zikhali in note 2 above.
A Zulu prince weds a daughter of Matiwane

217 The son of Jama desired the daughter of Matiwane and said, “Good Sir, give me that girl.” And Zikhali replied, “My friend, you would relieve me of a burden, you will look after them for me, you may take all the mothers and the children.” Zikhali was much liked by the Zulu royal family.

How Macingwane was concealed

218 At the time that Zikhali was still in Swaziland, nobody perceived that this Macingwane was really a boy. A whole year went by and he was always called a girl, for they made him wear the small skirt of the abesulhu which fell to the knees, so that he appeared to be just a girl. One day when he came from bathing, a brother-in-law found him squatting in play and saw that this was a boy, and ran to the mother and said,

“But, mother, this is a boy, why have you been concealing a boy for such a long time? Indeed, they are men, these amaNgwane.”

219 “Oh, sir, we were afraid.” Thereupon he went straight to Dingane and told him “Sir, there is a little son of Matiwane, they are men, these amaNgwane; they dressed him in a skirt that reached to his knees, so that we always thought it was a girl whereas it is a boy.”

“Bring it along, so that I can have a look at it,” and when he saw the child he said,

“Bring it along, so that I can have a look at it,” and when he saw the child he said,

220 “But it is already a little man! Take him away and look after him for me and when he comes of age I shall ask for him, seeing that his elder brother has been lost.” And so he made him a bearer to his brother-in-law, saying, “Teach him and always go with him.”

221 So they took him and after they had crossed over (prob. into Natal) and he was still a very young fellow, and when Zikhali was away (in prison) it was he who fought with SiBawu (chief of the abakwaNtarnbo) and MgqiBandlu the brother of Mbhokodwane, he sent an impi and said, “Let them feel that which they ran away from,” he sent the isiFulatheli regiment, his elder brother being still away in gaol. Thus Macingwane became

“Vesi of always, for he seized Vesi’s cattle in Zululand and so he became Vesi the son of Matiwane.”

They were in prison for three months, were Zikhali and Mondise, son of Jobe, of the Sithole tribe, and when he returned there he found the whole tribe still where he had left it, since (when he left) it had no longer had a leader.

Death of Mgovu kaNdindane

222 At this time Mgovu, son of Ndindane was slain, being killed by Mboni, (son of Sobatshova), the chief induna, for he told Zikhali (that Mgovu had said):

“Seeing that you were imprisoned thus, you were not our chief. For though Matiwane took off the gall-bladder from his head and stuck it in your hair (thereby handing over his office to you), yet he also said: My people maNgwane, look after this child of my wife, the daughter of Zililo, for me.”
Ukufhlwa kukaMagingwane

218 Ngesikhathi eseSwazini babengamboni ukuthi, “Kanti uMagingwane lo, ngumfana”, kwaze kwaphela umnyaka, kuloko kuthiwa yintombazana, bembhincise, incubula yabeSuthu, ekhawula emadolweni, kwayintombazana nje. Uthe evela kuyeza yena, umkhwenyabo wafumana kuqoshene kuyadlala phela, uyi-
khona ebhona ukuthi, “Kanti kungumfana lokhu”, abange kubo onina,
“Bomama kanti lokhu kungumfana, kanti ujisile umfana isikhathi esingaka
enzelelani? Hawu aze angamadoda amaNgwane,”

219 “Hayi, nkosi sesaba”, abe eyikhona eyembi kuDingane, athi, “Xkosi
kanti kuhloni okungumfanyana kaMatwane, aze angamadoda amaNgwane,
akuwesiza incubula ekhawula emadolweni, siloku sihi yintombazana, kanti
gumfana.”

“Ubake, ukuthele njeziyokuhona”, akuBona-ke,

220 “Kanti sekuyindojelana, hamba umgqinindolo zelo kona, sekuyawetheni kung-
thombu kulapho sengiyokhalela khona, njengoSaba nangu umnewaBo se
telahlela”, abese ekwenza uBona, “Kantle ukwabhenzi umfana
esithethu esingaka nenzi nezeleni? Hawu aze angamadoda amaNgwane,”

221 Baze kumathatha uma sebheula nje nesikhathi, uma engkho nguyenza
osefana oSibawu noMqgibhanda umfekaBo Mbhokodwane umseku ama
impi usethi, “Ake bezehe lokhu abakukhalekelayo,” wafaka iziFulatheli engkho umnewaBo
esetilongweni, uMagingwane azofa

“NjeZivi wamemileka ngoba ade ezikaZivi kwaZulu,
kwaza kuba nylonkana Zivi kaMatwane.”

Baboshwe izinyanga ezintathu uZikhali noMondise kaJoh sekaSithole,
afumanise impi iloku yena khona lapho, engasenamniniyo.

Ukufa kukaMgovu

222 uMgovu kaNdindane wafike waphulawa ngalo lelolanga, waphulawa nguMboni
kaSobotshona indumankulu, uBese, “Una uboshwe nje, nemvela wavungesiyo
inkosi. uMatiwane wakhispa inguyo wayihloma kawe, kepha waesethi
maNgwane nize ngilindolozelo loko kwakwaZililo”.

6 who these two persons were I have been unable to discover with certainty. See my
information in §258, note 3.

* i.e. I will show that I grieve for the Zikhali

7 okaZililo’s son was Macingwane. Mgovu’s words could only mean that he was suggesting
that Matiwane had desired that Macingwane should become the chief. To make such
a suggestion was to stir up rivalry between the royal brothers and therefore treason.
“Oh! What do you say? He is setting us against one another! for only we two are left, (the others) having been slain by Dingane who (almost) finished us. Take him away and kill him.”

Zikhali plans to slay Mkhumbeli

223 Now the tale was brought to Zikhali that, “Mondise son of Mghele, and Mkhumbeli son of Masumpa, the wives of these two now eat the breast,” and your wives are given the hind leg and fore leg.”

“What? What is that you say?”

So the case of Mkhumbeli was discussed, and two days passed and then on the third a man came secretly and whispered to Mkhumbeli, “Today it is your turn; when the sun sets it sets for the last time for you.”

224 So when it was dusk, he set forth, saying to his wives, “Tell the chief to continue to care for the orphans of Masumpa, (meaning his own children) for I have now left his kraal. I shall find me another home further on. I have spoilt my case with the chief.”

Murder of Shomela contemplated

225 The following matter was also secretly brought to Zikhali, “Shomela, sir, seeing that he had subjected himself to Nhlaka (a chief in Zululand), and they were following the cattle that you had taken (hoping to retake them), Shomela suggested: Let us attack them with sticks, and they killed Sighamana Mahlobo, the father of Nongobela and Njungunjwa.”

226 Thereupon the order was given for a tribal hunt to be announced, it was directed to operate around Bahlokazi (Leeuwkop) near Newcastle; and they hunted antelope and piled them up. Then the chief had the war song sung, and whilst this was still being sung he suddenly whistled as a sign to stop, and called to Shomela and said to him,

“Shomela, your offence is that when you were subject to Nhlaka you incited my people to hit them with sticks, with the result that they attacked our people with spears. Look at the sun for the last time.”

Said Shomela, “Yes sir, but I am very much afraid.”

227 “Mondise, I have found you out, you clever rogue. Here is one who will accompany and go before: you make my wives eat the hind leg and fore-leg, you and your father Mkhumbeli, you give your wives the breast. Look at the sun for the last time.”

Insubordination against Zikhali

228 Then there arose a tall thin shank of a man of the Mdluli clan, Ndoku son of Soshunguse, the father of Mhlahlela, and eried, “Oh! Oh!” and he yelled at the top of his voice and shouted,

“You take off your clothes because you feel the heat, you take off your blanket and throw it before your feet! You think you can do this because
"Ha! uthini? Usesizabanisa, sesisele sofambilizwi, sakulawana nguDingane wasiqeda. Mthatheni nimbulale."

uZikhali eceba ukubulala uMkhumbeli

223 "uMondise kaMqhele, noMkhumbeli kaMasumpa, abafazi babo besebedla isifuba, abakho sebedla umlenze nomkhono."

"We, uthini?"

Lathethwa likaMkhumbeli, kwaza kwashona amalanga amabili, kwathi ngolwesithatha kwavela myelvelayo wahlubela uMkhumbeli, wathi, "Nambla kungawe, lishona lishonela wena."

224 Kuthe uma kuthi kwalala, vasuka, wathi kuBafazi Bakhe, "Nibothe enkosini, izise yondla izintandane zikaMasumpa, mina sengikambile enzini wakhe, mina sengiyawuholo phambili. Ngonile njalo enkosini."

Kucetshwa ukubulala uShomela

225 "uShomela, ukosi, njengoba wayekhonze kwaNhlaka, balandela lezinkomo owawuzidle, wathi uShomela asibashaye nyezinduku, babulala uSiqhamana Mahlolo, uyi sekaNongobela noNjungunjwa."

226 Kwase kutiwe akumenywe inqina, yamenywe iyozingela kwaBahloloazi, ngaseNewcastle, yazibulala izinyazamzane, babulala inqaba yaziibekela wasekuba ihubo, kuthe lisakhozwa, wathi tswe ngikhwele, wayesibiza uShomela wathi, "Shomela, isono sakho kuthi ngoba sewukhonze kwaNhlaka, uthi abani abaphashaye nyezinduku, bona babagcawe ngemikhonto. Libheke uligcine."

"Wathi uShomela, "Ye baby, kwathi angisize."

227 "Mondise, ngikufumene qidlana-dlini, nangu umuntu wakho oyokukuphekela phambili, abafazi busi ubadlisa umlenze nemikhono, ninoyiho uMkhumbeli, uyihlo abena nibanika isifuba, libuke uligcine."

Ukungalaleli umthetho kaZikhali

228 Kwasekuma indoda ende elugobhuzi yakwaMdluli, uNdoku kaSoshunguse, uyi sekaMhlaflola, wathi, "Ha! Ha!" wahlaba umkhosi, wathi,

"Uzambula ingubo, ngoba uzwa ukufudumila, uyiathatha ingubo uyiphonsa ezinyweni! Ha! Ha!" ndudwe ngoba ubudele umntanenkosi, akusakwa kwaZulu,

8 the breast is the perquisite of the chief’s wives, and may not be eaten by commoners’ wives. The hind leg and fore leg are the share of the latter.
you have killed a prince of the blood (viz. Mkhambeli), who saved you from
the Zulus and took you to Swaziland! whom you killed without our having
heard about his offence, kill them, there they are. When the sun rises again,
you will not see a single man here, we shall all have left and you can see for
yourself where you will find protection when you are thus abandoned; kill
them quickly so that we can go. You are a silly idiot; do you think you can
go and subject yourself to somebody all by yourself? Have them slain, that
we may go! since that great bird Mkhambeli, who fished you out of the pool
in Zululand, is gone for ever, where is he? Are we to go any longer with a
man who leaves us thus unprotected in the open?"

He put his finger into his mouth, and said, "Look out! Take the game
and go home," and thus it was that those two escaped with their lives.

Defection of Cebisa Luvuno

229 Then the order was given, "Cebisa Luvuno

"Adviser of young men,
Shield and fortress of Matiwane, of the Shiyi regiment"
take these wives and children down to my uncle Mkhambeli; it is said that he
is in the forest at Jozi Mdladla's." Cebisa said to his own wives, "Go you on
in front. I don't want you to stay on either: I shall now follow Mkhambeli,
for we cannot live any longer with this madman that goes about killing us off."
wakusa eSwazini, wambulala singasezwanga isono sakhe, babulale nampo. Kuya-kuthi kusa ubungasafoni noyedwa lapha sesihamba sonke soke sihene ukuthi uyokhonza kunjani uvedwa, babulale masinyane sesiyahamba. Usiphukuphuku, unghle uyiikhonze inkonzo nje uvedwa, babulale masinya sihambe, loku imiyoni enkulu uMkhambeli owakukhipha esiziBeni kwaZulu, usehambile, uphi? Sizohamba nomuntu ozohamba esichaya ethafeni?"

Wayefaka umunwe wathi, "Qaphelani, thathani izinyamazane nikhambene", kwakusinda kwabo njalo.

Ukubaleka kukaCebisa

229 Kwasekuthiwa, "Cebisa Luvuno, uCebisa amajaha,
usihlanu siyingaba kaMatwane, uShiyi

thatha nampa omama nabantuwa, ni base kufaba uMkhambeli, kuthiwa usemahlatini kwaJozi Mdladla," wayesethi kufazazi bakhe, "Hambeni nina phambili, angisafuni ukuba nisale nani; sengizolandela uMkhambeli, singeze sahlala nohlanga lolu ophambeli inxibulala."
CHAPTER 11

Mkhumbeli and Madliphela

230 Now Mkhumbeli had hardly arrived at Jozi's and looked upon Jozi's face, which he found characterised by very prominent overhanging eyebrows, when he perceived, "This old ox may gore me, for it feels itself (as chief)." And he asked Jozi, "I hear it said that a relative of mine is living at Mthunzini, who might this be?" He replied, "No sir, I do not know, but I think that his name is Madliphela."

He asked, "Of what clan?"
"I do not know, sir."
"Give me a boy to show me the way, so that I can look him up."

231 He agreed to this and so Mkhumbeli set out and eventually arrived at his wife's relatives' place, of the Ntshalini clan.
"Good day, sir! But where do you come from?"
So he related the whole story of what had happened in Zululand and after.
"Now tell me, maNtshali, I hear it said that a relative of ours lives around here; who might this be?"
"Sir, it is Madliphela."
"Of what clan?"
"We don't know, sir. It is Makhubalo's father who says he knows him, but we don't."

232 Now when Gebhu's mother (that is, Mkhumbeli's wife) arrived at Jozi's, she also asked for a lad as guide to take her to her husband at Mthunzini, at Cele's place.
"Good day, daughter of Mntshali! When did you get here?"
"Well sir, I followed in your tracks."
Somebody told him, "She has just come from Jozi's."
"I asked for a lad as guide to bring me here to you."

233 "You did well to come, Mntshali, for this man of whom it is said that he is a relative of ours, you will know him, for you are the one that knows them all. You were the one that cooked in the private enclosure of your sister, of Langa's (okaLanga had been the indlunkulu of Masumpa). You can go tomorrow and see who it is."
She replied, "Very good, he will not give me trouble in identifying him."

234 Next morning early he told her, "The kraal of your brother is on this side of the chief's place," and so she reached her brother's place in due course,
uMkhumbeli noMadliphela

Aathi, "Angazi nkosi."
"Akunginike umbana, angiphelekezele, ke ngiyaphana."

231 Wavuma, vahamba, waya wafikela ebukhoveni lakhe emaNtshalini. "Hawu, nkosi! nkosi! Kepla inkosi iphumaphi?"
Wayilandu-ke yonke indaba yakweZulu njalo njalo.
"Ake ningitshele-ke, maNtshalini, ngizwa kuti ukhona umfumfutho olapha, kunga fa ngangubani?"
"Nkosi, nguMadliphela."
"Ngowakwabani?"
"Asazi, nkosi, ngiyise kaMakhubalo owathi uyamazi, thina singeze samazi."

232 Kanti unina kaGebhu uthe uba afike kwaJozi, wayesecela umfana naye, ukufila amuse khona endodeni yakhe eMthunzini kwaCele. "Sakusona, kaMutshalini! Nkosi, ufika nini lapha?"
"Cha, nkosi, ngaphika ezingweni zakh."
Kwathiwa, "Uyesuka nje kwaJozi."
"Ngase ngicela umbana ngathi kangilethe lapha kuwe."

233 "Wenzile ufike, Mntshali, ngoBa lona okuthiwa ngumfumfutho lapha, uzomazi, ngoba nqwe obazi bonke. Weva wawubaphekelu emuneni kwaMlawe, uzokwe khamba kusasa ungaphana ukuthi ngubani."
Wathi, "Kulungile, nkosi, ageze angikhothwa."

234 Kayasa ekuseni, "Indlu yakwamnewu inganeno komzi wenkosi,"
they greeted her and asked her the news and so she told them all the news of Zululand. Then she asked who the prince might be of whom it was said that he was here. And they said “It is Madliphela.”

“Of what clan?”

“No, I don’t know, let us go with you to him.”

“Let me go in first and greet him,” so she went in.

“Sir, here is the wife of your elder brother.”

“The wife of whom?”

“The wife of Mkhumbeli.”

He began to breathe hard, “Go and call her.”

As soon as she came up to him he greeted her humbly, “O! Highness!”

“Ha! Good day! son of our people. Good day, Nkala.”

“Go and fetch beer and good meat,” and he quickly had her served, shivering the while,

“Here is the food that we eat, highness.”

She replied, “Thank you, Nkala.”

By now the amaNgwane were surprised,

“Hawu! Father of Makhubalo, do you mean to say that this is one of the Nkala clan of whom you said that he was a prince?”

He replied, “I saw him with a milk pail of the royal household, but I do not know him further.”

So they spent the night and next morning the same thing happened, and the daughter of Mntshali went back to Mkhumbeli and told him, “This so-called brother of yours is called Madliphela of the Nkala clan, he is the fellow that you had with you at the time you fought and killed Mpangazitha.”

“What! of the Nkala?”

“Yes, sir,”

When will it be morning, so that our Ngwane hero can be up and at that young man? Next morning it was barely light in the doorway, when the old man was already out of his hut, had washed himself and was on the road. When the sun began to get hot he was already there. He sat down near the gateway of the cattle kraal.

“You there, where is your chief?”

“Sir, he is in his hut.”

“Go and salute him for me.”

“Sir, here is your brother.”

“Who?”

“It is Mkhumbeli.”

He gasped, “Where is he?”

“He is over there in the yard.”

“Come along, friends, let us go and greet him.”

he spoke breathing very heavily all the time.

"Nguvakwabani?"
"Cha, angimazi, ake sihambe nave siye kuye."
"Ake ngiyokhuleka kuqala," Afikeke.
"Nkosi, hayi nkosi, nangu umkamneveni."
"UmkaBani?"
"UmkaMkhumbeli."
Aqale ukukhufuzela, "Hamba umfize."

235 Enele ukufika akhulekele, "O! mka-nkosi."
"Ha! Sawubona, mfanana wakithi. Sawubona, Nkala!"
"Hambani nilande utshwala nensonyama," ahle amnike esethuthumela nje athi,
"Nanko engikudlayo, mka-nkosi."
Athi, "O! Nkala."
Amangale nje amNgwane, "Hawu! yise koMakhubalo, ungaze uthi umuntu wakwaNkala lo enithi ngovenkosi."
Athi, "Phela, mina ngangimbona ephethe ithunga lasendlunkulu, angaze ngamazi."

236 Kwalalwa, nakusasa waphinde loko, okaMntshali useya kuMkhumbele, wathi, "Kanti umfowenu lo nguMadliphela wakwaNkala, yiloya mfanana enzai naye mhlani nibulala uMpangazitha."
"Ha! wakwaNkala?"
"Yebo, nkosi,"

237 Kuyakusa nini eNgwaneni libenaye lovo mfana! Kwanela ukukhanya emnyango, lase liphandle iNgwane, eseeza eseba sendleleni. Lathi liqala lifindumala ilanga, wayesekhona. Wafika wahlala esangweni lenkomo.

"SibaniBani, iphi inkosi yenu?"
"Nkosi, ingendlini."
"Hamba ungikhulekele."
"O, Nkosi, nangu umfowenu."
"Ngubani?"
"NguMkhumbeli."
Wakhefuzela, "Uphi?"
"Ungapha ngenkundleni."
"Wozani, madoda, siyokhulekela," eseloku ephefuzela.
"My chief! My chief!"
"So this is where you are, Nkala."
"Yes sir, it always happens that when the big bird dies the young ones scatter."
"But, Nkala, seeing that you are here, did you not get anything of the inheritance of my father?"
"I got something, sir."
"What sort of inheritance was that?"
"I got five girls."
"Where are those girls?"
"Sir, two have already married, three have not yet married."
"Where are the cattle of those two that are married?"
"Sir, I bought wives for myself with them."
"And who are you? Do we then share an inheritance with those of Nkala? Since when do we ever share an inheritance with Hlubi?"
"Sir, I said to myself they will be taken by the chief, in the mean time I would beget for him."

Where are those cattle that are left over from the dowry paid for those two girls? Was there nothing left?"
"Some were left, sir, twenty."
"Bring them here, let them stand before me."
"Pick them out, So-and-So, collect them together, you," and so they took the whole twenty.
"Where are those three girls?"
"Sir, they are in the hut."
"Do you hide them in the hut as if they already belonged to your father Nkala?"
"Go you, So-and-So, and call them."

No sooner had those little ones caught sight of him than they began rejoicing, saying "There is our father, there is our father."
"Why did you leave your clothes behind?"
So they fetched them, and they went off, taking with them all the cattle.
"Oh! Zondo, you said this Madlipheka was of royal blood? You did so in order that he might make you an induna, for are you not now an induna?"
"Sir, I saw him with a milk pail of the royal household and I thought he must be a member of it." Thereupon the amaNgwane laughed at him.

Zikhali and the HluBi of Langalibalele

Now Zikhali, whilst he was still halted at Bunga's (a place unknown), sent messengers to Langalibalele.
"Go and tell my brother to open a road for me, he must not take fright, I am merely passing."

However, the HluBi had for some time been spying on the amaNgwane and now they said to their chief,
125

"Nkosi! Nkosi!"
"Ulapha Nkala?"
"Yebo, nkosi, kuyaye kuthi kungafa ingoni enkulule, amazinyane oncede achitheke."
"Keph, Nkala, nxa ulapha, awuzange ungibonele sikkubana sikaBaba?"
"Ngasifona, nkosi."
"Wafona sikkubana sini?"
"Ngasibona amantombazana amahlanu."
"Aphi lawomantombazana?"
"Nkosi, amabili aselele, angakendi mathathi."
"Ziphi izinkomo zaluma amabili iseKhanda?"
"Nkosi, ngalofola ngazo."
"Ungubani wena? Siyadlela ilifa nafakwaNkala? Siqale nini uku- dlelana ilifa namaHlubi?"
"Nkosi, ngathi sengiyodlwe yiyo inkosi nigizalele yona."

238

"Ziphi lezi ezasala kulumantombazana amabili? Akusalanga lutho?"
"Zasala, nkosi, amashumi amabili."
"Zflethe lapha, zime lapha phambili kwami."
"Zikhetheni bani, zibushele bani." Bawolela amashumi amabili.
"Aphi lamantombazana amathathu?"
"Nkosi, angendlini."
"Usuwajakumise endlini ukuba asengakayihlo kaNkala?"
"Hamba banifani uwalize."

240

Yathi isathi uqa enkudlele yasha yasha amakhwapha yathi, "Nci nci, nangu uBaBa, nangu uBaBa."
"Nizishiyeleni izinguBo zenu?"
Ezifumuna, bazo uBala, zaho uMntle, zonke izinkomo.
"Hawe, Zondo, wawuthi lomfana uMadliphela ngwenkosi? Wavenzela ukuba akubeke induna, njengoba usinyinduna?"
"Nkosi, ngasibona ephethe ithunga lendulunkulu, ngathi kumbe ngowakhona." Amhleka manje amaNgwane.

uZikhali namaHlubi

241

Uthe uZikhali esekwaBanga wayesethumela kuLanga balele.
"Hambani nqothi unxolva kuLanga balele indlela, angakhele uqhubeka."
Kanti amaHlubi ayiloku evahlola amaNgwane, abesethi amaHlubi ento-
sini yavo,
“Today the amaNgwane are so few in number, and it is they that slew your father, we have got them now.”

242 Then there was great rejoicing until the evening; for they were not far off. However Langalibalele was at a loss what to do, because for his part he did not wish to do anything, his view was that his brother should be allowed to pass. And his mother Mntambose sent trustworthy men ordering them, “Go and see how numerous the amaNgwane are.”

243 Now there was already by this time a great multitude of those who had formerly been subject to Mpande and who had followed Zikhali thinking, “It were far better for us to become subjects of the son of Matiwe.” There were the two Ndengezi’s, the one the son of Mqakwana, the other the son of Mayebuka, so that he was praised in the lines,

“He stood armed between the two Ndengezis
the one the son of Mqakwana, the other the son of Mayebuka.”

244 The scouts of okaMtambo returned and reported “The amaNgwane are very numerous indeed, if the HluBi were to think of avenging their fathers, the same would happen as before. You did well to send us to look, for had you not sent us, there would have been agreement with those who advised that Zikhali be slain, and Mthimkhulu be avenged, and it would have been another disaster.”

245 Next day the great meeting of the HluBi was held and Mntambose also attended, and took a seat yonder on one side.

Now the first speaker had just begun and said “Chief, when will we ever avenge our dead? Today we have our chance,” when Mntambose got up and spoke, “HluBis, as for those amaNgwane, I come from them now, you are simply talking nonsense, having just got out of bed; I did not sleep, for I have had one son killed already. You are talking nonsense, because you just happened to see that the amaNgwane were not numerous; and you always just agree with your advisers, you fool.

246 Those that slew your father were not even as many as these, the amaNgwane that killed him were but a small party, as compared with the scores of these cowards. You poltroons, you want to kill my son in order to erect another grave on top of that of his father? I say that not a single man shall speak after this; you fool, you just agree with them, do you know in what way your fathers came to fall out? Was it not these cowards here that set them against one another? and today they also want to set you against your father (Zikhali). Open a way for the son of my husband (Zikhali) so that he can pass, lest he smash these little cowards that are deceiving you, and go past in spite of you, so that even if you were to escape he would block your way further on.”

247 Thereupon the chief stood up and said, “Very well, Queen.”

She replied, “Be silent, I tell you, not a word.”

Then there stood up the scouts that she had sent out.
"Kunamhlane amaNgwane emanane nje, ingani abulala uyihlo, sifumene."

242 Kwaba ngumgibo kuphela, baze babe bayalala, kanti kusesiwe, noLangali-
bele usekholhlele ukuthi wenze njani, ngoba yena ubengathandi, ubethi umfondo
kadlule nje. Sekuthi unina uMntambose usethumela abantu abasesifuben,
ethathumela ethi, "Hambani nifoBona ukuthi amaNgwane anganani."

243 Kwayidapho sekulubikiza sekukhona nabakade asebekhonde kuM'pande
asebelandela bethi, "Okungenani singakhonza kufumisa kaMatiwane," kungo-
Ndengezi bofamilile, omunye kungokaMqawanwa, omunye kungokaMayebuka,
anyaze athiwe,

"ubumelule phakathi koNdengezi bofamilile,
omunye kungokaMqawanwa, omunye kungokaMayebuka."

244 Bese zithi izinhlozi zokaM'tambo, "AmaNgwane maningi kubi, uma ama-
Hlubi ethi aozonanelo ngoyise, sizophinda futhi, wenzile ukuthi usithume siyo-
bona, nawube ubungasithumanga, kwavunyelwa laba abuthi : kabulawo uZikhali,
kuhlanzeka uMthimkhulu, bese siphiindle."

245 Ifike imbizo yamaHlubi, aphume naye uMntambose, ayohlala khona la-
phuza naye.

Ahla athi esaqala okhulumayo, ethi, "Nkosi, singaze sizenanele nini?
Namhlane lilanga lethu," asukume uMntambose, athi, "maHlubi ! lamaNgwane
mina sengivele kuvo, nina nigavuza nje nivuka ebuthongweni ; mina bengingalele
ngoba ngibulavelwe umntanami, nigavuza nje nike nayowesha ukuba ama-
Ngwane angakunani ; uloku ubavumela nje, wena lesisilima.

246 Ababulala uyihlo babengengeuka, amaNgwane abulala uyihlo kwakulidla-
izana nje, emaningi lamavathavatha. Lamagcera senifuna ukuBulala umnta-
nami, nibele ilisha phezu kaelekayozi? Ngiti isukela lapha kungaphindile
kuhulumile muntu, wena usubavumela nje lesisiphakuphuku, uyazi ukuba oyihlo
babezabene ngani, asiwoswa lamavathavatha ayiphona abazaphanisa, namha
sebethanda ukukwesibonisa noihihlo naye. Yulela umntanomnyeni wami adlu,
uzofika abuduluhlana ngamandla kulamagcera abakhothlisayo adlu le ufe noma
usindile afike akwimbele ngaphambili."

247 Athi othi uyasukuma ethi, "E, mka-nkosi".

Athi, "Thula ngiwe akuthi nga".

Kusukuma izinhlozi abezithumile.
"You So-and-So, why are you being disrespectful? Don't you hear her say that there was not to be another word! She does not want to have her son slain."

248 "She is quite right, it is we that have just some from them. Chief, if she says you are an idiot we agree with her, for the Hlubi would not be able to cast a single spear upon the amaNgwane. It would be just as if the Hlubi were not there. Now as the Queen has said, allow her relative to pass, let your brother go by, and you will see for yourself how numerous they are." Thus they spoke and all the time Mbhodla and Duma son of Mkhulisa were listening to the debate.

So Mntambose dispersed the gathering saying, "Get up you and you, and tell Mbhodla that my nephew can pass and can look for a place for us further on, we also shall arrive in good time, for we do not know where we will finally settle."

249 Thereupon the well-known ambassador (Mbhodla) who could recite fluently the praises even of other chiefs, made ready to depart, "I thank you, spouse of Mthimkhulu, of Bhungane Of Ndlubu (peanuts) that grew on a narrow ledge fearing the sun Thou daughter of Mashwabideana, the Devourer who bolts down the peanuts and husks together Daughter of Zulu (heaven) which covers us Which covers all men, you of the Patterer Like rain in summer, which comes down in torrents."

I say, hold one another’s hands, ye who are the sons of chiefs. My Queen, I thank you for having opened a road for your relative, for I know that they were not on good terms, only Mntambose intervened; you did not know why your fathers quarrelled, for you were still children, quarrel rather about your own affairs but not on account of those of your fathers."

250 Thereupon food was brought, meat and beer.

"Put it down there before Mbhodla; eat, Mbhodla, and when you return to our brother tell him he may pass."

And so Mbhodla returned to his chief and told him all. Then when the sun was hot he moved his people did

'Breaker-through-everywhere-with-the-horns-of-a-heifer'

and whilst the army was still hidden from the view they heard them sing,

"We strive for cattle, we seek land, hayi, ho! ho!"

261 Now the impi came into sight, its plumes and cow tails waving, so that one might wonder whether it would ever end, so numerous were they, the sun went down, and yet they were merely looking at the army before the approach of Mgakwana and Magebuka, and the sight of this one startled them enough. And the army of the two Ndengezi's was equal to that of the amaNgwane, so that when Zikhali prepared for battle, ranged between the two Ndengezi's, the nations started, and with them also the Hlubi.
“Wena Sibanibanyana, wenziwa kwedelela yini? Awezwanga yini ethi akuthi nga! Yena akathandi ukufelwa ngumntanakhe.”

248 “Uginisile, yithi laba esivela kubo. Nkosi nxa ethi usiphukuphuku singaneumela, amaHlubi angeke avuphonsi nokucwuphonsa umkhonto kulaبا, avakah ukuwa engxhola amaHlubi, njengoba undlunkulu ethi nje vula umntvanomyeni vakhle, umfowveni ndlude, nase uzozi bonelo uhungako bafo.”

Basho njalo nje bayeza Mbhodla noDuna kaMkhulisa.

Wayiichitha uMntambosc imbizo, “Sukuma bani nobani uyothi kuMbhodla, kadalule umntakababa, ayosifunela indawo ngaphambi, nathi sizobuye sifikile, asazi lapho siyokonza ngakhona.”

249 Kuyilapho elinxusa elidumile nje uyakwazi nokuthi qaphu qaphu namanye amakhosi, akhe aphume, “Ngiyabonga wena kaMthimkhulu kaBhungane

KaNdluwa zamila emthandweni ngokwesaba ilanga, Wena kaMashuwa badelana owashwa badela indluwa namakhosi
Wena kaZulu liya liyasi bhekela,
Lisibekeka amadoda, wena kaSithananaza,
Singayinvela yehlobo, yona kwazwe kuse ithananaza.

Ngithi phathanani ngenzandla bantwabenkos, nkosi ngibonga ukuza umvulele umfowveni indlela, ngiyazi ukuthi babaengathandani, angene kuwe avakaMntambose, anazi nina ukuthi oyihlo babesabene ngani, nina nani zingane, xabanani ngokwenu nodwa ninyabamhi okoyihlo.”

250 Sekufika ukudla, inyama notshwala.

“Eeka laphaya kuMbhodla, dlana-ke Mbhodla, nje kushe njalo kumfowethu uthi kadalule owenkosi.”

NaBala ayafike uMbhodla amtshele. Kwathe nxa lifudumele ilanga tithi thaga thaga wayisusa

uMphuhlane ongampondo zamathole,
bayizwa isasithele bathi,

“Sibang’ inkomo nje sibang’ izwe, hayi ho! ho!”

251 Yaghamuka yakhchepuka, umuntu wakkohlwa ukuthi iyongamuka nini ngobuningi, kwacima ilanga, kanti bayilola bangakabikho oMqakwana noMaye-buka, kanti babaesabene nje leya, nabo bethuka ngokunye nangane. Yathi tempi yoNdengezi bohabili yalingana namaNgwane, wathi uma ahlome phakathi ko-
Ndengezi bohabili zethuka iziswe, ayikhona ethukayo namaHlubi.
252 So the amaNgwane marched on until they arrived at Mangethe’s, son of Nyathi of the Mbaso, and he gave him two head of cattle, saying, “Here is food for the road that I gave you, son of Matiwane. We also will follow you.”

He thanked them for this and went past where the Mbaso were living. The amaNgwane were their relatives by marriage, for when I say “Eh! you of Mbaso-akhulu”,¹ I have said all there is to be said, for it was a daughter of Mbaso who bore our chief Ndungunya.²

253 When he was about to occupy a certain place, there arrived in the night one Mbiwa Mlambo, a man who had subjected himself to Langalibalele.

“Who are you?”

“Chief, my name is Mbiwa.”

“Am I right that you are subject to Langalibalele? for I do not know you, Mlambo.”

“So it is. Now I have come to you to tell you to be careful. Mangethe came over to Langalibalele yonder, to invite him to join him in a joint attack on you, because he thinks that you want to kill them and take their people to be yours. This proposal he made to a man equally cruel and one who desires the same thing because his father was killed. I go by night like this because I want you to be ready when they arrive.”

254 Next morning when daylight came Mbiwa was again asleep at home, for he had returned during the night, but he no longer slept, did

“Zikhali (weapons) not as blunt as those of the little old man, the little old man who is Dingane.”

At dawn he summoned together his warriors, his uncle Mkhumbeli being still there, for he had not yet gone to Mthunzini to Cele’s, and he had told him about the matter beforehand, and now he spoke,

255 “MaNgwane, I have summoned you together for this: A man called Mbiwa was here this night and told me that Mangethe has persuaded Langalibalele to war, that they may surround me and kill me. He knows that I might easily kill them and take their people, he knows that the amaNgwane are a warlike people. Now look, maNgwane, he is gone to summon to war a man whose father my father slew, and he is glad of the opportunity. I wish to defeat Mangethe today, so that we can meet Langalibalele after Mangethe has been crushed.”

256 To this Mkhumbeli replied, “Why! my son, do you intend attacking my cousin who presented you with two oxen just the other day?”

“These words that you have just spoken, it is not meet for you to utter them; you spoke thus because you are my uncle; but had it been any other man you would not have spoken in this fashion. For as to these two paltry oxen that you gave me, through them you wished to put me off my guard so that you could murder me in my sleep. However, Mbiwa has roused me to
uZikhali noMangethe

252 Adlula amaNgwane, oye adlula kuMangethe kaNyathi wakwaMaBaso, wamnika izinkabi ezimbili wathi,
   "Nanku unphako engikunika wona, mntakaMatiwane, nathi siyakulmdela."

253 Yayongenisa lapho ingenisa khona, wafika uMbiwa Mlambo eBusuku, usekhonze kwaLangalibalele.
   "Ungubani?"
   "Nkosi, nginguMbiwa."
   "Ngithi ukhonze kuLangalibalele? Nyoba mina angikwazi Mlambo."

254 Kwathi kusa uMbiwa wayezezilalele nje ekhaya, ehambu ubusuku, akafe esalala uZikhali
   "kazilingani nezhexhegwana
   izhexgwana nguDingane."
   Kwathi kuthi dwi wayeze imemeza impi, esekhona-ke uqise uMkhumbeli engakayi EMthunzini kwCele, usemtshelile kugala uma efika wathi,

255 "O, maNgwane nginibizela loku, uMbiwa kade elapha ebusuku, uthi uMangele ubeyomena uLangalibalele, uthi aSangihlanganyele singubulala, uyaZi ukuthi uNgingahle ngibabulala ngithathe abantu babo, wyaZi ukuthi amaNgwane ngabantu bochuku. Bhekani-ke maNgwane, uyaZi umuntu uBaba abulala uyise, naye wujabula wadela. Ngithanda ukuba uMangele ngimsuse khona namhlanje, besebhekana-ke noLangalibalele yena uMangele bese ngimsusile."

256 Ahla athi uMkhumbeli, "Hawu, mntanani usufuza ukuba yilaza umzawami esakunikhe izinkabi ezimbili khona namhlanje?"
   "Lelolizwi olikhulumayo alikufanele, ulikhuluma ngoba unguba, ukuba bekungumuntu nje ngabe awuhlumla. Kanti lezingakhashe nzeni ezimbili ezinginka zona mnyangiza ukuba mngubulala ngiley. Ungubesile uMbiwa

1 to use this isiBongo is to show that one knows them very intimately, and is therefore probably related to them.
2 the first chief of that name in the genealogy.
this little stratagem of yours that you prepared with your cousin." And he almost slew Mkhumbeli on the spot; the latter raised his hand in salutation and said "My chief, I slipped (I make a mistake).

"Disperse then, maNgwane, you must eat, and when the sun sets, we will arm and sleep near (to the enemy)."

257 And so the meeting dispersed and food was eaten, and when the sun set the order was given, "To arms," and the warriors marched and later on slept in arms, and they perceived that when they woke it would be to surround the enemy early in the morning. And so at the first sign of dawn he ordered them to arm, and when the red dawn appeared he had surrounded the kraal on the outside.

258 The two Ndengezi's were no longer there, because when they saw that Zikhali had been arrested by the Boers they bethought themselves of Mpande, and even if they had still been there, the two Ndengezis would not have been invited (not being trusted by the amaNgwane), and it was plain that Mpande bore them no grudge.

Now when the red dawn appeared they suddenly heard the war cry "Yehe! Yehe!" just when sleep was at its nicest.

Exploit of Shomela

259 Now on this occasion the son of Mgijima (sc. Shomela), because he was an induna and because they had been sent thither, found some girls in a hut in seclusion, and they went in there and flirted with them but they, the girls, chose the others and neglected him. Thereupon he said, "They will take notice of me soon enough, by Mlaha! They disregard me, who am in charge of all these men!" And so whenever a man made a move to go there, he threatened him with his spear, did the son of Mgijima. Now that hut was opposite to him, he went to it and looked over the screen and saw that the girls had been driven outside the hut by the vermin and were reclining in the enclosure, whereupon he stabbed them all, eight in number, and when their instructress came out he killed her also, and thus became

260 "the people that are driven out by bugs at Nonzamo's, the stabber of ten of them, he stabbed them down all in a row.
The diviner that destroyed another of his kind, because he had taken something at Nonzamo's, no oracle is now consulted at Nonzamo's, for now the diviner there is of Ngabe's, it is his mother o'NaNgabe."

When he issued forth, the amaNgwane had already beaten and mopped up the people of Mangethe, and he himself was dead and they cut off his head and took it along. The impi seized all the grey cattle, and these happened to be the cattle of the sacred royal medicine inkutha.3
kulu bo buqidlana beny eni benzile nomzawakho.” Kula pho acishe wambalala khowa uMkhumbeli, waze waphakamisa isandla wathi, “Nda sezitha, ngishelele nkositi.”

“Chithekani-ke, maNgwane, nifune ukudla nidle, kuzothi ukushona kwe langa khume izolalela eduze.”

257 Nempela yachitheka inbizo, kwancane, labi isandla nza lishona, wathi “ayikhome”, yakambha yase yadalala, seyibona ukuthi uma ivuka lapha iyocimbezela ekuseni. Nembala kweathi ngemisi emhlophe wathi “ayikhome” wathi isihaya ini ebonvu, yase ivuka kele phakathi umuzi.

258 Abasekho oNdengezi boBabili, sebethi ukubona ukuthi uZikhali ama-Bhunu asembophile, bakhumbula uMpaande, ingani ukuba bebesekhona oNdengezi babangayikumenyenya, noMpaande kwabona kula engaphathale ‘nhliziyo.

Wathi umuntu ezwa ngayo (impi) ini ebonvu, ukume umuntu ngokathi “Yehe yehe!” nxa uButhongo bunnandi kabili.

uShomela nezintombi zakwaNonzamo

259 Kweathi umfo ka-Mgijima ngoba yinduna bathi yena khowa waphumana izintombi ziyougile, bayagena khowa baziqomisa izintombi, zabogoma zamshiyi uShomela. Wathi, “Zizoke zingishone, Mlaba! zigangishiyi mina engiphethelaba bunantu!” Wabathe umuntu uya ngapha waphumana ngenkhocono umfo kaMgijima, leyondlwana naye, wafika kuyo waBatha ukulunungaza egumeni waphumisa zikhulu zinsikizi endlini zilele egumeni, wazigwaza zonke zingi-yisiphokholongo, wathile uXaphuma uShi waBatha ukuthi oza, azoBa

260 “ngabunu bakshise zinsikizi kwaNonzamo umagreza iskumi, umagreza‘ umekhele. Isanusi esadlu esinye isanusi, ngoba ncolilwe esakwaNonzamo, akusathule kwaNonzamo, isanusi sekungesakwaNgebhe, ngunina okaNgebhe.”

Uxaphuma lapha phandle amaNgwane aseshaye aqothula kwaMangethe, uMangethe usefile Bamnqamula intanyana Bhamba nayo. Izidile izinkomo ezimpunga zodwa kwathi yizona nkomo zenkatha.3

3 Inkatha le bekuyaye kuthathwe amakhothamo ezindlu zonke, nezibi zendano zonke, kuyasekshenwa ngazo ukubomba isizwe, ukuba bathondane. Uma kudalala umkhosi kule makuphehlwa uzuva, lephehlwa phewe kwakanye kakhula aqgela kuyo, kuboshwa khowa lokhu akufakathisa abantu, uthi nomu buzathi uze ukuhambisa ekuseni nge ekhaya phinde vze ubona ngela ngukhona, uilephe ukubomba, noma kwakhe ezizwe, uilephe.

For the inkatha they always took of the grease and dirt on the wood over the doorways of all the huts and sweepings from all quarters, and from this there was prepared the medicine to keep the tribe together, and make its members love one another. Whenever the first fruits ceremony was held and fire was drilled, it was done over this inkatha, and the chief washed himself (in his medicines) over it, and its being tied (in a coil) was to clasp the people together, so that (if you were at the chief’s) even if you decided to leave for home next morning, nothing of the sort! you would think about it again at sunset, you would be reluctant to go; and whoever was to think of a journey abroad, would abandon the idea.
Mgidingo’s exploit at Ntshosho’s

261 Now he came to Ntshosho, the father of Cengesi,^{4} of the amaNgwe tribe and he went past, but when he was nearby Ntshosho arrived, greeted him and presented him with two head of cattle, saying, “Go in peace and eat these, son of Matiwane, we also do not know where we are going, but we shall follow you.”

That time was known by the name of “the breaking of the rope,” because Shaka had been harassing all the country until eventually he was left all by himself across the Buffalo, whereas actually it had been a country occupied by many chiefs.

262 He went past Ntshosho’s place, having thanked him for those cattle and camped at the place where Ntshosho was born, his mother being a girl of the amaNgwane named Dingase. When Dingase died, another Ngwane girl went to take her place. Now when they were at this place where they camped, the chief said,

“Mgidingo, pick out nine men of your iziFulatheli regiment and you be the tenth; go and look back whether anybody from Zululand is perhaps following us.”

263 Now at the first sign of dawn he picked out his “Back-turners,” who had turned their backs upon Dingane, he chose them and went with them until it was day and when the sun came out and became hot, spoke Mgidingo,

“Let us return, he is just scared, the coward, cold fear has gripped him and the insanity\(^5\) that comes after killing.”

Then he gave the order, “Seize these cattle,” but the men replied,

“Hawu! son of Shenge, only yesterday Ntshosho gave us two head of cattle, now what are you doing? Are you not satisfied with those two beasts?” Nevertheless they said nothing more and seized them.

264 Thereupon the herdsman raised the alarm, “The cattle have been taken by the amaNgwane.”

“Drive them on, Mhlabo,” said Mgidingo. So now eight remained including himself, and he said to them, “Sit down,” and further, “Look in that direction, turn your backs on the impi, it will be seen by me.”

265 Now the impi came on nearer and nearer and they saw, “It is those people that we were with at Mvokweni,” the sons of Ntshosho, the chief’s sons Mbhobhokazana and Momsonono and Phondwane.

“When they see me they will run away, for they know me.”

And in truth when they were close together he said, “Get up.”

Now he urged them on, did the son of Shenge, and told them to face the enemy, who were quite near, but himself ran out far away whilst they came to grips, he ran away but he did this in order to run up quickly from behind and he stabbed and slew all the sons of the chief saying,

“I have slain, I, the luhoko\(^6\) of Shenge.”
Waseza kuNtshosho, nyise kaCengesi emaNgweni, uydulula uma ekhulekela kuNtshosho wafika wamnika izinkabi ezimbili, uthi, "Hamba udunda mo kaMatiwane, asazi laphe siya khona, nothile siyakalulandela."

Isibizo salesosikhathi "kudlabeka kwegodwa" umbane uShaka eliphixiza ilizwe, nembala waze wasala yedwa ngaphesheya koMzinyathi, kanti kwakulizwe lamakhosi amanungi.

Waseza kuNtshosho abonge lezonkabi, adlule, aye angenie lapha uNtshosho azalwe yintombi yemaNgwaneni uDingase. Seluwa uDingase, sekusele enye intombazana yamaNgwane, eyunakuna esikhundleni sakhe. Kuthe laphe bengenise khona, uthi inkosi,

"Mgidingo, khetha iziFulatheli zibe lithoba kute ngumise weshumi, ukuyolunguza emuva, ukuza ubone ukuthi uZulu akasilandeli yini."

Kweathi ekuthatheni kwemisi emhlophe, wazikhetha iziFulatheli ezafidathela uDingane, wazikhetha wahambake kwase kwasa kwathi ekuphumeni kwelanga ukuba lapha umphakame uDingase. Selafa uDingase, sekusele enye intombazana yamaNgwane, eyunakuna esikhundleni sakhe. Kuthe laphe bengene khona, uthi inkosi,

"Asi buye, ibigesha na leliqwala, wenziva liphaphu kanti usevukwe liqungo." Abesethi, "Yegelele lezinkomo," athi anabutho,

"Hawe, mutakadluse, khona izolo nje uNtshosho usinike izinkabi ezimbili, sewenzani? Awe usutha yini yilezinkabi ezimbili?" Bathule, bazegele.


"Bazothi hungangibona babaleke, bayizangazi." Nembala bathi uma benjenya, wathe, "Sakumani."

Use-ke wakhuza umfo kaShenge, wathe, "Babhekeni," basiBesondele, washo yena waaphonseka kude lapha yahlangalezana, wabaleka yena, kanti wenzela ukubuka masinyane, wavela ngemusa, wabahlaba wabaqeda bonke abantuwa-

"Ngadla mina, lutoko lutakaShenge."
Now the impi of the amaNywe issued forth because they heard that it had been Mgidingo, who thus became

"The feller of enormous trees"

and they followed those cattle of theirs. The others brought them to the chief, but Mgidingo passed on; however, the chief summoned him,

"Mgidingo."

"Sir,"

"Where did you get these cattle?"

"Here, sir."

"Here, where, Mgidingo?"

"Here, sir, from these poor people who live here."

Thus he spoke whilst walking up and down, not standing still, for he saw that he had committed an offence. The chief realised now, "Is it possible that Mgidingo has actually killed me (done me harm) in this fashion. Has he taken the cattle of my cousin?"

Two days passed. On the third there was heard the weeping of a woman still far away, in the enclosure of Dingase, she who was now the mother (by proxy) of Ntshosho. The voice cried,

"Zikhali, alas my sons! Zikhali, my sons!"

The chief was suddenly smitten with fear and said,

"What does she say? Call Mgidingo!"

"Mgidingo."

"Sir!"

"Just listen to what she is saying."

He replied, "What does she say?"

"Don't you hear that she is weeping for her children? Wait a bit then, and listen."

"Why should I wait for them, why did they refuse to hand over the cattle? Are we to go about hungry just merely looking at cattle, whilst we still have our strength? Do you tell us to die whilst we are still strong?" Thereupon he rushed off shouting, "From every man who is not strong we shall take away is cattle." There he goes!

The princess arrived and rolled on the ground in grief,

"Did I not give you two oxen as food; and now you slay my sons!"

The chief replied, "No, good lady, I have been wronged by Mgidingo."

So then the small herd that still remained was picked out, the rest already having been slaughtered.

"How many tens were these cattle?"

They told him and so that number was taken from Mangethe's and given to her and she went off with them. Next morning certain men were selected
Yasuka eyemaNgweni ngoBa sebezwa ukuthi nguMgidingo, azofa
“sigawuli semithi emikhulu”

bazilandele inkomo leziya. Baye bafike nazo enkosini, ahle adlude yena, imme-
meze inkosi,
“Mgidingo.”
“Nkosi.”
“Lezinkomo uzithathaphi?”
“Lapha, nkosi.”
“Kuphi lapha, Mgidingo?”
“Lapha, nkosi, kulaBaafakazana abalapha.”

Usho njalo uyahamba akemile ngoBa uyaBona ukuthi wonile. Ihle iikhule
inkosi ithi, “Konje uMgidingo angabe usengibulele nje? Wadla izinkomo
zikamzawami?”

Kwaphela amalanga amabili. Kuthe ngesithathu izvakale intombazana
ngesililo isekude, iliBanga lena, esesikhundleni sikaDingase, okuqiyoana isingunina
kaNkosi. Ithi,
“Zikhali nga Bantwa Bami ! Zikhali ngaBantwa Bami !”
Kanti inkosi iloku yashanye lvuvalo, ihe izwe ithi,
“Uthini lowo? Biza uMgidingo!”
“Mgidingo.”
“Nkosi!”
“Akuzwe, ukuba uthini?”
Wathi, “Uthini?”
“Awunuzwa weza ukuthi ukhala ngabantwebakhe? Hlala phela ulalele.”

“Ngizolakhlalela ukuthi, bona balelen nenkomo? Sizohambe sibulava
indlala besizibona nje inkomo, sinamandla ethu? Uthi wena asife namandla
ethu?” Wayesuka njalo ebaleka, “Wonke ongenawo amandla sizomemuka,”
nanguya!

Yafika inkosazana iziqinqingqa phansi,
“Kanti ngikuncamisa ngezinkabi ezimbili! Kanti wena usubulala aabantwa-
bami!”
Ihle ithi inkosi, “Cha, nkosi, ngibulewe nguMgidingo.”
Besizikhethwa idlanzana elisasele, ngoba ezinge zonke sezikhlatshive.

“Bezi mashumi mangaki lezo nkomo?”
Bazisho-ke, bese kucashunwa kwebekwaMangethe, anikelewe, akambe-ke.
and sent to condole with her. Their spokesman said, "No, maNgwe, the chief says that he also has been greatly wronged by a madman, he would never kill his cousins, he sent Mgidingo to spy out the land in the rear to see whether anybody from Zululand was not following us."

"Yes, that must be so, maNgweane, that he was not sent by the chief (to do this crime), for he could not carry out a raid on people with only ten men." So they condoled with one another for a while.
Kuyasa kusasa sekukhethwa amadoda eseya esililweni. Uthi, "Cha, maNgwe, uthi naye ubalewe luhlanya, ubengeze abulala abazabakhe, ubenthume uMgidingo ukuba ayobona ngasemuva, uZulu akasilandeli yini na?"

"Cha, kuyabonakala, maNgwane ngempela, ukuthi ubengathunyelwanga yinkosi, ubengeze ethi akayohlasela ngabantu abalishumi nje." Kulilelwane nje-ke njalo kuphela.
CHAPTER 12

The amaNgwane arrive near Thintwa Mountain

271 By this time the amaNgwane arrived at Ndayela’s (Daniel Bezuidenhout) at Thintwa Mountain near Bergville, a very big Boer, a sort of leader amongst the Boers. Daniel presented them with twenty milking cows, giving one to each of the leaders of the amaNgwane, for amongst the multitude of his cattle not all the milking cows could always return for milking.

Sales of children to Europeans

272 At this place Shomela sold Cubeni Jiyane because he said his children were not getting enough to eat, and he sold him to a Boer for a single milking cow which he picked out himself. He could then mix sour milk with ubhoqo root (ground and) dried on a stone, or take ingoni and thresh out the seed, to serve instead of maize which is boiled and crushed for mixing with sour milk.

And Bhevule son of Thongwane of the NdaBa also sold the child of his sister for the sake of nourishment for his own children, and he sold him for one beast only, he sold Magonondo Sibiya.

273 MhlaBa however had no sister’s son, so he sold the son of his elder brother, viz. Mgedeza, son of Mpisi, him who afterwards became interpreter at the office. And he “ate him up,” and took away everything MhlaBa had.

It happened in this way: Mgedeza said: “Now, show me the increase of the cow that I was sold for, where is it?”

“Must I show you, was then the whole country not dead, my child, and was I not also forced by the state the country was in?”

“No, uncle, it is for me to say; I have seen the increase of that cow; it is I that am saying so.”

274 Thereupon he rushed to the office and related the whole story of his being sold. Thereupon MhlaBa was summoned. And the office enquired, “Really now, what Mgedeza says, did you actually do it?”

“Yes, my chiefs, I did it.”

“How long is it ago that you sold him?”

“Sirs, I don’t know; it will be known to you, for we arrived here at the time when the English landed at the Bay, it was then that we saw the English for the first time.”

275 So the white man rose and took down a book, and when he looked in this book he was amazed; he looked at MhlaBa and asked,
uNdungunya kaBambazi heir apparent to the chieftainship

PLATE 6

Albert Hlongwane who wrote down the text in this book
amaNgwane efika eThintwa

amaNgwane abese efikela kuNdayela eThintwa, iBhunu elikhulu impela eliyinkosana yamaBhunu. uNdayela akhiphe indlezane ezingamaskumi amabili, anike izikhulu ngayinge njalo, kweziningi izinkomo azibuyi zonke.

Bathengisa abantu

272 Kulapho uShomela athengisa khona ngoCubeni Jiyane, ngoba ethi abantu-bakhe abasesuthi, umthengiswa eBhunwini ngendlekeze ibenge zwi, azikhethele yena. Azovuza amasi ngobhogo awomise edweleni avube ngowo, bese kuyo-thatha ingoni ibhulwe, kube zona inkobe zokuphohlule amasi.

uBhevule kaThongwane vakwenaNdaba naye wathengiswa ngomntwana voza-devaabo enzela ukondla abantu-bakhe, wamthengiswa ngayo inkomo ibenge zwi wathengiswa ngaMagonondo wakwaSibisya.


Wathi uMgedeza, "Phela baba ngiBonise izala yalenkomo ngathengiswa ngayo iphi na?"

"Ngikubonise kanti kwakungafe ilizwe, mntanami, loku nami ngangeniwa yikuza kwezwe na?"

"Hayi baba, kungaba yimi loyo osho njalo; sengikubonise loko okwazalwa yileyonkomo, kusho mina-ke ukusho njalo."

274 Wayesephonseka enkan-tolo wayilandisika konke loku kuthengiswa kwakhe. Wase eBizwa uMhlaba. Yase ithi inkantolo, "Nembala loku okushivo ngu-Mgedeza wakwenza ngempela?"

"Yebo makhosi, ngakwenza."

"Singanani isikhathi ewamthengiswa ngayo na?"

"Makhosi, angisasazi mina, singaziwa ngamakhosi, ngoba sifikhe laphe ukwela kwamaNgisi afikake eThekwini, yiso isikhathi esaqala ngaso ukubuna amaNgisi."

275 Waesesukuma umlungu esethula ibhuku, abathe umlungu ukubheka eBhukwini, aBabaze, ambheke uMhlaba, athi,

1 See §213, note 2.
2 acc. to Bryant: Ipomoea ovata.
3 acc. to Bryant: seed panicle of umSingizane grass viz. Sporobolus indicus and Eragrostis curvula.
“Mhlaba! What did you say when your nephew asked you to show him the cattle for which he was sold?”

“Sir, I told him I did not do it for fun, but in dire necessity, for the whole country was in distress.”

“But did he not reply that, even were that so, you should show him, and that he would see for himself?”

“He did say so, sir.”

276 I don’t know how long ago it was. In any case, the white men decided,

“Look, Mhlaba, you will regret this. We need not trouble much about deciding a clear case about cattle that died, together with their offspring, simply through old age, not through falling into holes, but merely through actual old age, meanwhile producing offspring all the time and so I don’t know what I can say to you. Had you agreed to the proposal of this nephew of yours, you would have escaped. Go, you policeman, with Mhlaba and Mgodeza; I don’t see that anything can remain to Mhlaba, since for so many years these cattle have been reproducing themselves without dying; so he will only leave behind the dog that growls.”

So the policeman went and found that the cattle numbered about hundred. And the cattle-kraal was left to grow full of rank imbuya weed, for he took them all, did the son of Mpisi.

277 Now they hinted to CuBeni, “CuBeni, did you hear how Mgodeza seized all the cattle of his uncle Mhlaba?”

CuBeni replied, “I heard about it.”

“And did you hear how many cattle he took from him?”

“Yes, he took a hundred.”

“But what do you say as to the cattle that you were sold for?”

278 “I shall never fall out with my uncle, who brought me up, for I am in truth his son. My father died before I ever saw him, it is my uncle who opened my eyes (brought me up) until I could see for myself, and he got for me my wife, yonder she is, Khoza’s daughter, and there are my children. Leave me alone with those matters of yours.”

And Magonondo Sibiya they also told about this matter, but he replied as CuBeni had, “No,” and so they gave it up.

Zikhali’s law as to status of wives

279 Zikhali called the amaNgwane together and made known a new law of his, because the amaNgwane, when they now married other wives, were wont to say that the wives that they had married in the times of Matiwane were not really wives, only those that they married now were properly married.

So he made it known, “Listen ye! He hears with regard to those wives that were married whilst travelling with my father, some of whom died at
"MhlaBa! Uthini wena uma umntanakho ethi akumbonise lezonkomo athengwa ngazo na!"
"Cha, makhosi, ngithi ngangyingathengisi nyaye ngamakhaya, kwakufe ilizwe."
"Kepha akashongo yini kuwe ukuthi noma kunjalo mkhomise wena, nguye ozokubona loko na?"
"Washo yena, nkosi."

276 Asazi ukuba kwase kungamashumi amangaki eminyaka. Bathi abelungu, "Uyafuna-ke, MhlaBa, uzokhala. Asikuboni thina ukuthethwa kwecala lenkomo eze izifelenyane ngokwugumanye nenzala yazo, zizingi nakukhalakathela, kodwa zizifelenyane ngokwugumanye nje ziyoloku ziza, angazi ukuthi ngakukhuluma kuwe. Ngabe wawuma lona lendodana yakho ngaɓe wasinda. Hamba phoyisa noMhlaBa noMgedeza, mina angiyiboni into eyomsedela uMhlaBa, kuleminyaka engaka izinkomo ziza, zingazi ; ngoshehla inja ethi hawu."

Lihame iphoyisa lifumane kunjeni kungakhe zisekholuwini. Susala isibaya samila imbuya, wazibutha umfo kaMpisi.

277 Basebenqwebo uCubeni bathi, "Cubeni, uzele ukuthi uMgedeza umdlelwe uyise uMhlaBa?"
Athe uCubeni, "Ngisiselele.
"Uzele ukuthi umdlelwe izinkomo ezingakhe na?"
Wathi, "Yebo, umdle ikhulu."
"Kepha uthini wena ngezathengisa wena?"

278 "Mina ngingeze ngazaphane nomalumini angonella kungaka, ngiyungeni- nakhwe weqiniwe. Mina ngafelo ngubaba ngaphezulu emakhlo, ngaza ngabheka, waze waphathela nangu okaKhoza, nampa abantwabana, ngiyekeleni ngazobona zenzu."

NoMagonondo SiBiya, naye buyamthela ngalentu, naye walingisa yena uCubeni, wathi naye, "Cha," badela manje.

Umtetho kuZikhali

279 uZikhali wawabutha amaNgwane, waseka utumthetho wakhe, ngoba amaNgwane esethi uma eseyiside lababafazi manje kuthi lababafazi ababathatha ngesikhathi sikaMatiwane, akusebona, nampa okuyibona bona ababathatha manje.
Uthi, "Laelela-ke! Uyezwa ukuthi nithi, maNgwane, lababafazi usatha-
Mbholoro, whilst others are still alive, that you say that these are not properly married wives; but that the legally married ones are those that have had a marriage feast now. By virtue of what act?

280 Those wives that marched with my father, wherever the army rested, I saw them undo the burdens of grain that they always kept tied up, and the corn that we took from Wezi, even now I still drink beer made of it today. Wherever the army rested, a woman would go down to the river and grind the malt which had sprouted whilst being carried on her head, and the beer fermented on her head, and wherever we made a halt I would see a man coming to me saying: Chief, here is some beer made by the wife of So-and-So. I don’t like even just to hear it said that the mothers of Zikhali are those of today, I insist that Zikhali’s mothers are only those that Zikhali sucked from, and I repeat: this must stop today.”

281 At Mondise’s one of those that had ground on the flat rock (i.e. one of the old ones) was the daughter of Hele, the mother of Mgomondwane, and he (Zikhali) saw the eyes of the amaNgwane were already turned upon okaNyawo, the mother of Tshotshwana (a younger wife of Mondise, expecting her to become the chief wife), and so the chieftainship of Tshotshwana came to an end (through the operation of Zikhali’s new law) and reverted to the rightful heir Mgomo¬ndwane.

Bhayibhayi’s services to the tribe

282 The amaNgwane made their gardens at Thintwa mountain, there was an abundance of corn, and the pumpkins grew in profusion, there was maize, milk more than the dogs could finish, and scarcity was no more.

Then there suddenly reappeared Bhayibhayi5 who, at the time when Matiwane went to Zululand, had gone to (his father) Magangane’s country where the amaZizi lived. They reported to Zikhali, “Sir, here is Bhayibhayi, who was taken from Magangane by your father, and who accompanied him to Mbholompo; and who is of the Shiyi regiment.”

283 Said the chief Zikhali, “That I should be in such trouble, and yet my uncle be there to help me! Always when I send somebody, he always says he doesn’t know Basutoland.”

284 So now whenever a man came to the chief with the request, “My chief, I lack seed,” the chief would tell him, “Go to Bhayibhayi, so that the maize may grow.”55 In this way Bhayibhayi rendered great service to the amaNgwane. With the chief Newadi there was none to equal the sons of Bhayibhayi. With Zikhali himself there was none amongst great ones of the tribe who ranked as high as Bhayibhayi. When Newadi became chief, he found MthiBeli and Nhlabathi6 thus exalted that there was none to equal them, they were just like his own brothers.

Those people (just mentioned) whom today we call ordinary folks, and those of Mpelana, rendered great service, and the amaNgwane made an end to
thwa behamba nobaba, abanye hifela eMholompo, abanye basekhona, bathi lafo abasebona 'bafazi; bafazi sekugilaba abaqidayo manje, ngokwenzani kwabo?


281 Lapha kuMondise ababagayela edweleni ngokaHele unina kaMgomondwane, ubone amehlo amaNgwane esebhekise kokaNyawa unina kuTshotshwana, babuquphela ubukhosi kuTshotshwana, babuayela kumniniBo kuMgomondwane.

uBhayibhayi

282 Alima amaNgwane eThintwa, kwangamabele yini! kwagingqika 'thanga kwesabeka, kwangamase amiBhula izwenza, yaphelela inqala. Batho belekuza babethi nqeu! noBhayibhayi, okwathi inkosi uMatiwane eseqoqo kwaZulu, yena wayeoqo kubu kwaMangangane emaZizini, bathi, “Nkosi, nangku uBhayibhayi ovathathwa ngiyhlo kuMagangane, wahamba naye waze wafika naye eMholompo, kuShiyi.”

283 Yathu inkosi uZikhali, “Kanti ngihlupheka kungaka nje, uhaba ulapha! Ngoba batho ngumana lovo athi akazi eLusuthu, nxa ngithi ngiyafuna inhlanjele; sengikhuphekile, Miya, hamba nalaBantu naye wugqinisele inhlanjele eLusuthu.”


4 how he was taken by Matiwane is related in §30.
5 i.e. Bhayibhayi was considered to have a lucky hand with seed, or to possess the medicines to ensure good crops.
6 sons of Bhayibhayi.
their being commoners, remembering the deed that had been done by Nyoka at the time when he concealed Zikhali under the wall. For Khanda (Nyoka's son) came hither because he knew, "My father did the amaNgwane a good turn when they had been scattered by the Swazis; let me hie me to Zikhali where I am sure to be taken in."

And so Zikhali gave instructions, "Let them greet Khanda with the royal salute at the Ngwageni royal kraal of the queen okaSiqeketho." When a first fruits ceremony was to be held, they heard the royal salute: Bayethe, and also phrases which betokened the royal presence, and they wondered when the chief had arrived, whereas it was only the chief of Ntshoqweni kraal (i.e. Khanda).

Nobody ever said to Zikhali that the Mpelana family were commoners, were a man to dare to say so he would be fined two beasts, the princes would tell him, "Pay a beast with bones," meaning an ox.

The family of Mdwayidwa MaBizela also had to be much respected because Mdwayidwa had been the one to warn Zikhali at the time of Fokothi's tribal hunt in Swaziland and told him, "This hunt is held for you, it is you who are to be killed." So now when he came here it was on the strength of that deed; yet today they are called commoners.

Zikhali collects the scattered amaNgwane

He sent Mkhonswa, the father of Dili, of the Mkhafelweni kraal, "Go to my cousins who are still in Basutoland, those who have been driven away by scarcity, and tell them that I am now settled here at Thintwa mountain, and seed grain also have I got."

And so there re-appeared Zulu, son of Ntshani, the father of Manqina, and Donda, the father of Nondumo, both of the clan Dlomo (a very old branch of the Hlongwane); and there appeared Magisela and Duma, sons of Mkhwibiisa, and there arrived Macala, the father of Mgamule Mvula, and also Gudlindlu the father of Mshelwane, there returned the Maphindokazi's who were killed by Ntshosho, son of Ngolo in the forests at Maqoqo's (near Maritzburg).

Amongst those of royal blood there came back Siyikiyiki and Mgullane, Njiyeza and Ntanjana, very many indeed. All these drank after (yielded precedence to) the son of Mgijima, who called them "Bhoqo-avoiders and eaters of uKhwempela."

So Zikhali built his kraals, and there arrived one day an umSuthu who remarked to Zikhali, "My chief, you are living in a dangerous place here, for when a dog fights with other dogs it always seeks cover for its hindquarters, so that its enemies must come from in front; go rather below those big mountains." But in persuading him to go there, he brought him to (a country full of) indolo grass, which gives no milk and does not fatten cattle. However, Zikhali went and built there.
147

umsebenzi owenziwa nguNyoka mhlwa esihla uZikhali emthangaleni. uKhandu uza lapha ngoBa uzi ukuthi, "Ubaba vusebenza umaNgwanele eseckithwa ngama-
Swazi, angikhumbule kuZikhali, lapho ngiyofike ngithole khona inkonzo."

285 Wafike wathi uZikhali, "Akuthiwe kuKhandu bayethe! kwabo kwabase-
Ngwezeni kwaSiqeketho. Bekuthi uma kuzodlala umkhosi, bezwe sekuthiwa:
bayethe! Kuthiwe "nanguya ubani" enkosini, banangale uje ukuba inkosi
sejiphi nini. Ha! yinkosi yeNtshiqezeni.

KwaKanyisheko kuZikhali ukuthi abakwaMpelana ngafashokazana, ubethi
umuntu angle nga uZikhali, "Lenqina ngeyakho, kusibula uzena, wathi eza
lapha wayeqonde khona lokho, eXhumbula wona lowomsebenzi; namhlanje
sekuthiwa ngafashokazana.

amaNgwane abanye kuZikhali

287 Wayethumela uMkhosweni, uyise kaDili, eMkhabelweni, "Hamba uye
kubantu bakaba abaBangaphenzulu eLesuthu, abazoshwe yindlala, ubatshele ukuthi
ngakhile manje eThintwa, nenhlwanyelo senjina.

288 Kwaya kwavela uZulu kaNtshani, uyise kaManqina, kwavela uDonda
uyise kaNdunumo, bakwadlomo sibabili; kwaye kwavela uMqiyela noDuma
kaMkhawibisa, kwaya kwafika uMacala, uyise kaMgamule Mvula, kwaye
kwafika uGudlindlu, uyise kaMshelweni, kwafika oMaphindokazi owabulawa
nguNtsho sho kaNyolo emahlathini ngakwaMqopo.

289 KwaBenkosi kwanguSiyikiyiki, kwafika uMgudlane, kwafika uNjyiyeza
noNtanjana, babaningi impela. Bafeniwa muva lafo kunfo kaMgijima, ethi
ngamazila bhogo, abadla ukhwempela.

290 Akhe-ke uZikhali, kwafika umSuthu, wathi kuZikhali, "Nkosi, uhlezi
ebahini lapha, inja iyaye songathi uma itse wenzije, ijihle ipolo, zizovela
ngaphambili; hamba uye phansi kwezintaba," kanti un lethalo endlolweni. Akhe-ke
uZikhali.

7 when pursued by the Swazis, see §176.
8 Zikhali’s mother. The Ngwezeni or Ngwezini royal kraal had been pointed out to
Khandu as that to which he was subject.
9 nanguya ubani must be used when calling someone within earshot of the chief.
10 from whom MseBenzi learnt to recite izibongo.
11 see the statement regarding the return of Zikhali’s sister Chithekile in §454.
12 uBhoqo is a creeper with long shoots eaten in times of famine.
13 uKhwempela a creeper with sweet pods like beans. Not identified.
CHAPTER 13

Nomlalati seeks out Zikhali in Natal

291 By this time Nomlalati had heard that, "Your friend Zikhali is now an independent chief yonder near Grahamstown, he is now a great man; all the amaNgwane have re-assembled under him."

She heard her elder brother refer once to what Sobhuza had said regarding the agreement with Matiwane, and learnt that (her sister) Mswazikazana was to be sent, (to marry Zikhali) and that the King was still discussing this matter. So she sent her personal induna with the message, "Go and tell the King that he must find a husband for me," to which the King replied, "Very well, my child, I hear, I shall find her one."

292 "The King says he has heard, and that he will give you a husband," perhaps it was Mswazi by this time, not Sobhuza.

She replied, "Go back again and say I am not going to start again with another man. My husband is just that Zikhali; my father wanted to kill him because I was fond of him. There is no other man that the King can give me; I shall not, seeing that he was slain by me, now take another man."

293 "Go and tell her that I hear what she says, I shall speak to her."

Then he summoned together the royal brothers, and told them, "Here is Nomlalati asking for a husband. But my father said that he would give Mzomose to Zikhali, according to the agreement made in friendship with Matiwane. Now here is Nomlalati saying this: If I think of finding her a husband, she says I must not seek for her any other, she says her husband is known by all the Swazis, namely the one who was slain to me by my father, and when that happened there was no other whom I would consider."

294 "Well, sir, she is right; so she means that son of Matiwane?"

"Yes, friends, she means him."

"Sir, it is not meet that when a daughter asks to be married that there should be much delay. Have the bridal party prepared for her and let her go."

295 So he sought out what was necessary for her, did

"The Sibhahuza (blunter) who flattens himself against the buffalo in danger, the cow's paunch that is sworn by by those who depart, he said: I shall never come back again. Active-walker who left his warriors behind, the marcher in the dark who does not await the dawn; Mswazi, don't let them surround the people in the dark."

296 So he got together a bridal party, and said, "The daughter of Manukuza will be Nomlalati's broom (i.e. her handmaid, to be married by Zikhali also), it is the daughter of the headman Nomagidigidi who will serve Nomlalati as
Indaba kaNomlalati ixoxwa kwaNgwane

291 uNomlalati useyezwa ukuthi, “Umngani wakho uZikhali useyabusa lena eHini, usengenkulu inkosi, amaNgwane aselaphithana wonke kuye.”


292 “Uthi uvile, nkosi, ukutsi utankunika indoda,” mhlayimbe kwase kungu-Mswazi.

Wathi, “Phindela futhi, ufike utsi ngitsi nkosi ngingebe ngisayiqala futhi enye indoda. Indoda yami yijo leyo uZikhali; uBaba ayejuna ukumbudala ngoba ngimthanda. Ayikho enye inkosi enganganika yona; ngingeze ngathi kanti wabalwa yimi, bese ngibuye ngiyakwenda kwenye indoda.”

293 “Hamba umtshele ukuthi ngiyenzwa-ke, ngizokhuluma naye.”


294 “Hawu, nkosi, uqinisile: usho yena kambe umfo kaMatiwane?”

“Yebo, makholosi, usho yena.”

“Nkosi, akuthandekile ukuba athi umntwana esecekela indoda, kuthi kulis-tshalwe, mfunefe umthimba ahambe.”

295 Simfunele-ke

“uSihakuza esimaBanda nganyathi,
Haba olubungwa ngabo, angisoze ngapinyelo nekadzeni,
Mashikizela osiye impi yakhe,
Siyanqomnyama kosa nini;
Mswazi, kwakuna abantu ngokuchinibeza.”

296 Wawenena-ke umthimba, wathi, “OkuMankukuza ngumshangelo kuNomlalati, ngovenkosana uNomagidigidi kulapho ayogamela khona,” naye ngo-

1 she means that if Zikhali had been slain, it would have been her fault, and if he was still alive that was not due to anything she had done to save him.
a pillow.” She also was the child of a man of rank, and to the men he said, “Hayiyana, go you with her and see that the princess makes no mistake amongst the amaNgwane, and you Makhwatha must also go, and you Makhuza.” Her maids were Nomandawu and Ntumbeyana.

So they set out with her, and all the while Zikhali knew nothing.

Royal kraals of Zikhali

297 He had now settled, had the son of Matiwane, and built the royal Makhandeni kraal and that of Phunga-Nomagebe of Ngazana, he built the MandaBeni kraal of Mfundisi, that was before he drove him out, and built the Ngwazini royal kraal. He built the ezifulathelini kraal of Mthimkhulu, which was constructed by those of his own age; he built the royal kraal Nbadina kuNdaba at the great rough-tongued cow naming it after the kraal of his grandfather. He built also the royal kraal Mangwaneni, and removed from the Nbadina of Mkhosini and his mother okaXobhoza, and built the royal kraal Mfangizuzile for the queen okaZililo, at Macingwane’s, because the old name of a kraal of Matiwane’s had already been taken for the Siphahleni.

Macingwane’s kraals

298 The villages made subject to Macingwane were those of his induna Shomela, and when Macingwane married okaMini he was also given Mdineka Ndaba and he was told, “This is the headman of your area.”

When he married okaMakhuBalo he was given Duma, son of Mkhulisa, as another headman. When he married okaDeliwe he was given CuBeni Jiyane as headman. So that amongst Macingwane’s people there were: Bhevule, son of Thongivele, who had many people of the Mhlungwini clan, those of Mlindile, Genene, Mangunjana, Makhuphula, Mbiwa Mlambo, Nsizwane and Ntuba, sons of Shangela, chief of the Bhele tribe.

an old woman who is still alive today.

the chief’s son whose mother is the inkosikazi of a royal kraal is very often named with it in this way.
womuntu omkhulu; kwathi emadodeni, “Hayiyana, hamba naye uze umbone uma esona kumaNgwane umntwana, nase Makhwatha uzohamba, nase Makhuza”. Iziggila zakhe nguNomandawu noNtombeyana.

Babe bayamquba nempela, uZikhali akazi lutho.

uZikhali akha imizi

297 Wakhile manje umfo kaMatiwane, uselakhe weMakhandeni, wakha uPhunga-Nomayebe wakwaboNgazana, wakha waseMandabeni wakwaboMfundisi engaka-mwoshu, wakha wakwabo waseNgwazimi, wakha waseziFulathelini kwaboMthimkhulu owakiwe yintanga yakhe, wakha uNobadina-kaNdaba enkomokazini-ebulimi-bumahule

wakwagogo wakhe. Wakha waseMangwaneni, uphuma kwaNobadina wakwaboMakhosini wakwaXobhoza, wakha ukeMfangizuzile wakwaZililo wakwaboMalingwane, njengoba kwabuye kwathathwa igama elidala lomizi kaMatiwane eSiphakeleni.

Imizi yakwaboMalingwane

298 Imizi yakwabo, kwayiwo wenduna yakhe uShomela, wathi uba aganwe ngokaMini, wanikelewa uMbineka Ndaba kwathiva, “Nanso induna yakwakho.”

CHAPTER 14

Arrival of Nomlalati

So Mswazi arrived bringing his sister Nomlalati with him, and besides, the bridal party to dance the wedding dance, and he handed her over, together with her servants both male and female.

Now hitherto at the first fruits festivals, okaLukhwazi had been the great wife of Zikhali, who thought highly of her, so that when the queens danced by themselves on these occasions, she would make the others go aside, saying, “Move up a bit, you there, I am not yet perfectly in line with the chief,” and so she would place herself in the correct position relative to the chief whilst the others moved aside.

However, when Sobhuza’s daughter now arrived, it was clear that the mother of the chief-to-be had come, and the word would go to the slaughterers, “Don’t forget the small intestine, which belongs to the queen okaSobhuza!” because the chief knew that she came from a magnificent court, having himself seen it. So now when the meat for the other queens was still being cut up, the small intestine, her sole perquisite, was already being browned on the fire. All this the other queens could see for themselves, and so though the chief might slaughter three head of cattle for the whole of his family, yet all the small intestines were roasted for her only, and there was none that dared to come near, until she herself invited one from amongst the queens she fancied, to come and eat with her. Another portion she would put aside for the morrow, and none of the meat would she share with another, but only with that favourite of hers.

Arrangements after Zikhali’s death

At the death of Zikhali the position in the royal household was as follows:

The daughter of Sobhuza, the mother of Ngwadi, the great wife.
The daughter of Mdleleni, the mother of Mthimkhulu, the chief’s understudy,* that is, should the chief die, he would be put in office.
The daughter of Lukhazi, the mother of Mfundisi, on the left hand.
The daughter of Soncaka, the mother of Muanja, uncle of the chief.
The daughter of Xobhoza, the mother of Makhosini, the imbuthu* of the chief.

Now because Ngwadi was still small they fetched his uncle Luzipho (nail) for Matirane to scratch himself, to take charge of the household of his elder brother and to act for the child. And it was decided, “You, Ngazana, we give you this work to do, live here in
Ukufika kukaNomlalati

299 Wafika-ke uMswazi elethe udadewaBo uNomlalati, wafika eseñika nomthimba usuzogida, wafika wamnika nezigqila zakhe nezingamadoda nezingabafazi.

Kanti bekuthi uma kudlala unkhosi, okaLukhwazi afe nguyena ongomkhulu endolendi imazisa kakhulu. Belebele uma amakhosikazi ca ngamabhuza uwaqhelise amanye athi, "Wonga niyagqela angikathi nqwa nenkosi", aze aqondane nenkosi asuke-ke amabhinya.

300 Kwathi ngoba sekuNkosi okaSobhuza, kwaSonakala ukuthi sekuNkosi itshise, kuthiwe kohlinzayo, "ubokwazi ithumbe lenkosikazi okaSobhuza," ngoba azi ukuthi uvela embusezini naye awapha, okuzothi eyamakhosikazi isafengwa eyamakhosikazi bese lichomhola ithumbe lakhe yedwa, aple azibonela nayo amakhosikazi, kuthi noma elabe ngabantu esobutha wonke umuzi wakwaba zonke lezinjamo amathumulo azo oselwe yena yedwa, akakho omumye owayenga banye asondele, aze-ke yena azibalele inkosikazi kumakhosikazi enkosi ethandwa nguye azodla nayo lapha, elinge alibeke ayolosa ekuseni, nenyameni angalamisani nomumye kwakhe leyonkosikazi.

Ukumiswa komuzi wenkosikufeni kwayo

301 EkuNkosi kukaZikhali umuzi wamiswa kanje:
OkaSobhuza unina kaNgwadi inkosi.
OkaMdleleni unina kaMthimkhulu yinhlanzi, okungathi uma kufa inkosi kubekwe yena.
OkaLukhwazi unina kaMfundisi, ikhohlwa
OkaSoncaka unina kaMnanja, uyise wenkosikazi
OkaXobhoza unina kaMakhosini, imbuthu yenkosikazi.

302 Kwathi ngoba uNgwadi esemncane, kwase kulandwa uyise
"ULuzipho 'lokuzenwaya uMativane' ukuba azophutha umuzi womnewaBo aphathele ingane. Kwase kuthiwa, "Wena, Ngazana, sikunikela nanku umseBenzi, wena akungene lapha emzini kaZikhali, n£nombenzi, n£nombenzi

1 according to custom Nomlalati should have shared the meat with the other queens.
2 see note 2 to §335.
* the infuanzi acts as regent for the deceased chief's minor son. The imbuthu again is designated as the one to take his place should he die before the heir becomes of age.
3 another name for Macingwane.
the kraal of Zikhali, you are like Luzipho who acts as father to the child. He must be carried by you, hold him in front of you in the saddle; whenever you are tired, give him to your uncle Macingwane, and in this way you two will reach Estcourt. Only you two must touch him, nobody else; and so that he may learn to ride, let a small horse be bought for him, so that you can rest from carrying him.

303 Another office which we give you is that every spring you must go around in the whole country of our tribe and put a mark on all the calves of the chief’s cows when they begin to grow their horns. And whenever you come to a kraal and find the cattle very numerous, you may also put your own mark on some cattle, it will be just as if you were guarding the crops of the chief and you were entitled to part of the harvest as reward.”

304 Now when eventually Ngazana left and followed Mthinikhulu and Makhosini, this work was taken over by Zembe, son of Nsimbini, the induna of the Makhundeni kraal, and that is how Hlelethwa acquired wealth, and Zembe also.

But then the factions commenced and they left.
wena usafana noLuzipho ungyise womntwana lo, uzobelethwa nguwe umgome phambi kwakho ehashini; uthi ungadimva, umnike uyihlo uMacingwane nize nifize no filibili eMtshezi, nimphathe no filibili angaphathwa ngomanye futhi, kotki-ke angafunda ukugisela, athengelele ihashana elishane, niphumule-ke ekumbeletheni.

303 Omanye umsebenzi esikunikwa wona kuzothi njalo entwasahlilo uhambe lonke izwe leli lamaNgwane, uhambe, usika uphawu kuwo wonke amankonyane enkomo zenkosi, nxa esaphuma izimponjwana.

Uzobafske emzini lapho uzozifumana ziningi, uthi ungazisika bese usika nolwakho uphawu, kufana nokuthi ulinde insimu yenkosi, lapho uyothola khona umelela.”

304 Wathi uба ahambe uNgazana alandele oMthimkhulu noMakhosini, lomsebenzi wase uthathwa nguZembe kaNsimbini, induna yeMakhandeni, kulapho uHlelethwa atsheBa khona, naye uZembe.

Kwavuka umbango, bahamba-ke.
CHAPTER 15

Story of Mkhumbeli, son of Masumpa

Behold Mkhumbeli now going down to Maritzburg to pay his respects to Somsewu, (Sir Theophilus Shepstone), son of Sonzica. The indunas took him before Somsewu and told him, “Sir, here is Mkhumbeli.”

“From where are you, Mkhumbeli?”

“Sir, I am of the amaNgwane, Matiwane was my brother.”

“What! your brother was Matiwane?”

“Yes, sir.”

“Where is your brother?”

Sir, he escaped with his life from you at Mbhholompo and went to Zululand. Mshweshwe begged him to stay because Matiwane had at one time saved him from Sigonyela, and tried to persuade him to stay with him; he would be allowed to govern himself as he had done in the past. But Matiwane refused: No. Mshweshwe, I know that you kill no man, but you cannot do away with what is here in my heart; do you believe I am he who used to go about with so many people? So Mshweshwe presented him with ten oxen, bidding him eat them on the road, for Matiwane said he no longer wished to walk this earth, it did not matter any more, let him go and be finished off by Shaka. However, we found that Dingane was now in power, and Matiwane lived with him for a year, when he had him slain; but then we made our escape because we did not wish to stay longer in a place where our chief had been murdered. So we thought we would tender our submission to the Government, and that is why I am here.”

“Sir, where are the amaNgwane that follow you?”

“There are none, sir, I only found a commoner of the surname Nkala who called himself one of the royal family, whereas at the time when Mpanga-zitha was killed he was taken prisoner; I found a small group of amaNgwane being ruled by him, and also five daughters of my father.”

Shepstone told him, “Very well, son of Masumpa, I shall seek a place for you. Were you yourself there when we fought Matiwane at Mbhholompo?”

“Yes sir, I was there.”

“How old were you?”

“I was already a grown up man, sir.”

“You were men, for you caused us great losses. We shall meet another day, it were better for you to leave Mthunzini where they eat fish and oysters.
Indaba kaMkhumbeli

305 Nango-ke uMkhumbeli eschamba eyokhonza eMgungundlovu kuSomsewu kaSonzica, zimuse izinduna kuSomsewu, zithi, “Nkosi, nangu uMkhumbeli.”

“Ungowaphi, Mkhumbeli?”

“Nkosi, ngiliNgwane, uMatiwane ngumfowethu.”

“Ha! ngumfowenu uMatiwane?”

“Yebo, nkosi.”

“Uphi yena umfowenu?”

306 Wathi, “Nkosi, kanti usindlelile kini eMhbolompo, wazimukisa kwaZulu. Wabathe uMshweshwe nyamanccenga wathi naye wamlamulela kuSigonyela, akahlale akhe kuye, uzozi busiza njengoBo aBo eBoisa; wala wathi : Cha, Mshweshwe, ngiyazi ukuthi wena awembudali muntu, awenso wakwefani okulapha enhliziyweni yami, uthi yimi lo engungihamba nafantu abangakanyana nje. uMshweshwe wase emnika izinkabi ezilishimi wathi kakambe edla, wathi yena akasathandi ukubamba phezulu okungenani akoyakelwa njengenge uShaka; nembala safumana sakakhulu, wathi yena akathumela ukuhamba kwenza uBulali muntu, ukuhamba ukuhomba enhliziyweni yami, ukuhomba ukuhomba ukuhlala, ngiyazi ukuthi wena qoBo nokwesu ngumfowethu, kanti kwathi yakana kubulawu uMphengazitha wathunjwa, ngiyazana ilazana lamNgwane asise eBoisa njengenge. Wathi, “Kulungile mfo kaMasumpa, ngizokuBonela. Wawukhona wena uqoBo lwakho uma silwa noMatiwane eMhholompo?”

“Yebo, nkosi, ngiyakhona.”

“Wawukhona.”

“Ngase ngiyindoda, nkosi.”

307 “Kepha loku ungokaMasumpa nje, aphi amaNgwane akulandelayo na?”

“Awakho nkosi, ngifumana umfokazana wakwenaWkala owathi ngumfowethu, kwathi kwathi yakana kubulawu uMphengazitha wathunjwa, ngifumana ilazana lamNgwane abise eBoisa njengenge. Namantombazana kaMasumpa amakhulu.”

308 Wathi, “Kulungile mfo kaMasumpa, ngizokubonela. Wawukhona wena uqoBo lwakho uma silwa noMatiwane eMhholompo?”

“Yebo, nkosi, ngiyakhona.”

“Wawukhona.”

“Ngase ngiyindoda, nkosi.”

309 “Ningamadoda nasiqeda. SoBuye sihlangane, kuhle usuke laphe eMthunzini, laphe kuliliwa izinyoka nezimbade, unyeze wathi ungwenkosi engaka ucle
Let it not be said that a great man like yourself eats fish. I shall find you a place on the Mkhomanzi near Mahwaqa hill, go thither with the amaNgwane that you have found. Furthermore, there are some people of the Government there, folk who have no chief; them I shall take and add to yours."

310 He thanked him, "Chief! Sir, there is a son of my elder brother who is a chief, his name is Zikhali, he is thinking of going to Basutoland, I don’t like to go there, that is why I came to tender my submission here to you.”

"Is he an actual son of Matiwane?"

"Yes, sir, that is so."

"Well! alright Mkhumbeli, we shall meet again. Perhaps you will be called by me and I shall point out that place to you."

311 And in truth he did send for him soon and told him, “Even though you don’t want to remove just now, come along and I shall point out to you the place, so that you can always know it and eventually settle there.” And he came and pointed out to him the locality, and summoned the local people who had no chief and told them, “Here is one who will take charge of you, he will treat you well, he is a prince, a son of Masumpa and brother of Matiwane. There is none that does not know Matiwane, I am giving you to a man who will rule you well in royal fashion.”

312 They thanked him. Thereupon he put down the boundary pegs to show where the area of Mkhumbeli was to end.

"Now you have seen the boundary pegs of your country, you can now settle your people here according to your own judgment.”

He thanked him, “My chief!”

He thereupon moved his own kraal first and after that the others began to come, including such as were not amaNgwane; those who had formerly acknowledged Madliphela as their chief and others also a great many in number.

"If your land proves to be insufficient you must come and tell me,” said Shepstone.

In course of time he found he was short of a little bit and went to inform him, so he came and allotted Mkhumbeli some more land.

British occupation of Port Natal

313 They settled there at the same time as the English occupied the Bay (Durban), the Boers fought to prevent them, they kept them off a whole year and it was not known what would be the result, but the others began to dig a hole on the beach, a hole that was a tunnel that went underneath the ground for a long distance until it reappeared underneath the town. Now the Boers were suddenly taken aback to hear the bugle resound in the centre of their town, and they fled leaving everything lying about.
izinyoka; ngizokubonela lapha eMkhomanzi ngaseMahwaqa, uze nabo labo amaNgwane owafumene, futhi bakhona abantu eMahwaqa abantu bakaHulumeni abangenankosi, ngizobathatha ngibathile kwve.”

310 Wabonga, “Nkosi! Nkosi, indodana yomnewethu eyinkosi ikhona, igama layo izuZikhali, uponde ukuya eLusuthu, kepha mina angaza ngathanda ukuya lapho, yikho ngizokhonza lapha enkosini.”
“IZakwa nguye uMatiwane?”
“Yebo, nkosi, kunjalo.”
“Cha! kulungile Mhlaheliza, kumbe sobuye sibonane. Mhlayimbe uyo-bizwa yimi ngizokukhombisa leyondawo.”


312 Babonga. Wayescheloma isiziqoqo lapho tikhawula khona elikaMhlaheliza.
“Sewulihonile naye isiziqoqo zezwe lakho, usuyoobhisa ngokubonga kwakhe abantu bakho.”
Wabonga, “Nkosi!”
Wayescheloma isiziqoqo zezwe lakho, ngizokukhombisa leyo uhlale uyazi, wayakhe, “Nangu umuntu ozoniphatha, ozoniphatha kahle, ngwenkosi, ngoka-Masumpa, ngumfowabo Matiwane. Akakho ungamazi uMatiwane, nyininika umuntu ozoniphatha kahle ngesandla sobukhosi.”

Ukufika kwamaNgisi eThekwini

313 Bafikisana nokungena kwamaNgisi eThekwini, amaBhunu evimbe khona, bawavimbelwa umnyaka akwakhe kusaziwa ukuba asuka aqondaphi, kanti ale esokhekaziini awugala umgodi kanti umgodi usukhame phansi njalo, waze wapha-mukela phansi komuzi. Athi amaBhunu ethuka kwaesekukhala ieilongo khona phakathi komuzi, abaleka amaBhunu ashiya phansi konke.
At this time Cebisa Luvuno perceived a big herd of cattle, one hundred and eighty in number, that they had left in the forests together with the wagons, and he rushed off to tell Mkhumbeli. They quickly built a cattle kraal and took the cattle out to graze in the night, and kept them shut in during the day until the Boers had all gone into the Free State, because they were going away and leaving the tired cattle behind in order not to be delayed by them.

And Cebisa gave the chief Mkhumbeli a hundred head and he himself took the other eighty. For this Mkhumbeli thanked him very much and both of them kept the cattle.
uCebisa efa izinkomo

314 Wathi uCebisa wabona umhlambi omkhulu wezinkomo, ikhulu namashumi ayisibhozo bazishiya emahlathini nezingola, waye seyohla sa umkhosi kuMkhumbeli bayozakhela isiBaya baphume nazo ebusuku, emini bazivalele ukuze aphaele amaBhunu eFree-State, ngooba asehamba ezishiya ezidiniwe ukuze zingawalibazisi. uCebisa waniika inkosi uMkhumbeli ikhulu lezinkomo, yena wathatha amashumi ayisibhozo, waBonga kakhulu uMkhumbeli, bafuya lezonkomo sobalili.
CHAPTER 16

Quarrel between Zikhali and Sidinane

315 Sidinane asked, "Where do you think your country ends, Zikhali?"
   He replied, "My country ends at the Khombe River."

Sidinane asked, "How can it end at the Khombe, seeing that you found me already in occupation, and apparently you now want to build your house on top of mine." And he said further, "It is for me to say: my country ends at the Mnweni, I who am master of this land."

316 To this Zikhali replied, "It sounds reasonable, Miya, and if that is your opinion, then we might on occasion go to appeal at the place whence we are governed."

They both agreed to this and went down to Ladysmith.

Arrived there, Zikhali spoke, "My chiefs, the reason for our coming here is that I have fallen out with Sidinane, I ask you to settle our dispute, please. I, Zikhali, maintain that my country ends at the Khombe, whereas Sidinane claims that his boundary is the Mnweni because he is the owner of that country and because I found him already in occupation of it.

317 To this I reply: How? For did not his father Magangane, when my father Matiwane arrived, subject himself to my father? Matiwane then demanded: Point out your eldest son to me. So he pointed out Bhayibhayi, though deceiving him in this. Matiwane thanked him and told him: Don’t think that I am now going to flee with your son, for as soon as I am hidden to view behind the Drakensberg I intend settling down, I am going so far in order that, if Shaka should attack me, he will arrive already worn out by hunger. And if there is anything that troubles you, Magangane, you must tell me and I shall come and give you assistance.

318 Now I ask, who is it that wants to undo all this? Seeing that Magangane agreed and asked my father to put this son of his under his armpit (i.e. take charge of him), and remained subject to him until he got to Mbholombo where he fought with the English, and when they defeated him he returned with him. When he wanted to go on to Zululand to be slain by Shaka, he told him now to go home. And he said: When Magangane gave me Bhayibhayi, he said he was giving me his son and heir. And so, even though he was deceiving him in this, he in doing so gave him Sidinane who really was his eldest son."

319 Now the white man asked, "How is it, Sidinane, that you say that your country ends at the Mnweni? And that Zikhali claims that his boundary
Ukuphikisana kukaSidinane noZikhali

315 uSidinane wabuza wathi, “ Izwe lakho likhawulaphi Zikhali na?”
Wathi uZikhali, “ Elami ilizwe likhawule ngoKhombe?”

316 Wathi uZikhali, “ Kuyezwakala-ke, Miya, uma usho njalo wena, singake siye lapho sathobea khoza.”
Bakwemelana, bayi nembala eMnambithi.
Wafikile uZikhali wathi, “ Makhosi, uma sifika lapha nje, siphikisana noSidinane, ngithi silamule, nkosi. Mina wakoZikhali, ngithi izwe lami likhawule ngoKhombe, naye uSidinane uthi elakhe likhawule ngoMwweni, ngoba engyena mnikazilo ngoba ngamfumuna esehlezi lapha kulelizwe.”

317 Mina ngithi kanjani, ngoba ngiselale uMagangane wafika lapha uBaba uMatiwane wakhona kuBaba na? uMatiwane wayesethi: Ngikhombise umntanakhe omkhulu. Wamkhombisa uBhayibhayi, kanti uyamkhohlisa, wabonga-ke uMatiwane, wayesethi uMatiwane: Ungasho belo ukuthi ngiyabaleka nomntanakhe ngizokwenela ukusithela ngapha kolunka ngikhola phansi, ngenzela ukuthi athi uSheza efika kini abeselamile, uma kukhona okukulumayo, uMagangane, uze ungitshele, ngizokukubonisa.

318 Manje ngibiza ukuthi ngubani-ke osebanye waqhaqha loko na? Njengoba wewuma uMagangane wathi uBaba akamfako okwaphentlo nomntanakhe, ayemkhonzele aze ngofika eMbholompo, afika alwe nanaNgisi, wathi uBaba amakhulu amaNgisi wabuya naye, uyaxala eya kwazulu ukuthi ngofuna ngaShaka, wathi uMatiwane: Hamba-ke nje kini manje munamali. Wathi: uMagangane enginika uBhayibhayi wathi unginika umntanakhe omkhulu. Kanti uyamkhohlisa, wayenika yena-ke uSidinane ngokuthi umnika umntanakhe omkhulu.”

319 Aha aboze-ke umlungu athi, “ Kuyikho yini loko, Sidinane, ukuthi wena uthi izwe lakho likhawule ngoMwweni na? noZikhali uthi elakhile likhawula

1 this matter is referred to in a statement made by Sidinane to Shepstone (now in Maritzburg Archives, SNA 3. 8th March, 1853). He says Zikhali suspected him of being in league with Wetse, with whom he was in enmity. Capt. Struben ordered him first to one place and then to another without sufficient investigation. He wanted to wait before moving until having reaped his crops, and his mother was ill. “ nevertheless however, a force came and took his cattle and other property and in the violence exercised hurt his mother and injured one of his children, so that it afterwards died.”
is the Khombe? Now I declare that it is meet that Zikhali's boundary should end at the Khombe, and you, Sidinane, if your country should end at the Mnweni, each of you would no longer possess any country at all. Now since you have asked me to settle your dispute, I shall please you both and neither will find fault with me and claim the country as his and ignore me, for I shall come to his assistance according to your own law. I give you thirty days from today when you leave here from my office, and you must go and cut clubs; don't forget those thirty days, and that on the thirty-first day you must fight with sticks. For I know that, according to your custom, land is contended for, and he who is not strong has his land taken by him who overcomes him by force."

320 They thanked him.

"Go then, my children, and do as I have told you, but let there be none armed with a spear; you may only fight with sticks. Whomsoever I discover as having stabbed another with a spear I shall punish."

The days would not end soon enough for the "Roarer with the sound of many rivers."

321 Then when twenty-nine days had passed, he took out his men and sent them to Makhuphula, the son of Mangwane, and the army stayed at Makhuphula's, but at sunset it left again and hid in the reed beds near Bhikisha's, and at the first sign of dawn he brought it forward and formed a semi-circle, this being now the thirty-first day.

322 At this juncture Ntaba, son of Shangela (a Zizi man) arrived and reported, "Chief, the herd of oxen is no longer here, it is now yonder near my kraal."

The order was given, "You, Macingwane, with your Mfangizuzile regiment go with Shangela to those oxen, whilst the men of the Ngwaqa kraal must go straight to Sidinane. The iziFulatheli regiment must make for Somahlawe's, and you men of Ngwaqa must not make a fire, for a fire must be lit first of all by those who go with Macingwane and Ntaba, son of Shangela, and the iziFulatheli, then only light your fire as a signal that every party is at its post."

323 Thus he got ready his army. When daylight came a fire was seen where the Mfangizuzile regiment was posted, and another where the iziFulatheli men were. Now the Ngwaqa party approached very near and surrounded all the village and closed in on it but then stood still and inactive, until they were discovered by a woman who went outside very early in the morning for a private purpose. She was startled and stopped in the middle of what she was doing, upon seeing something like a black cloud, not knowing what it could be the shadow of, and exclaimed, "Ho! it is an army! Those are black shields."

Thereupon she rushed to her husband, shouting, "Get up! Get up! Come and look what is outside."

324 By now it was quite light. Now this woman had planned to strain beer for a wedding which was to be held, for the amaZizi had forgotten the number
ngoKhombe. Manje-ke mina ngithi kuyalingana uma uZikhali ekhawula ngo-Khombe, naye, Sidinane, uma ukhawula ngoMnweni, yilovelo nalowo kini angasala engasenalo izwe, mina ngithi kini nobabili ngizonijafalisa njengaloku nithi anginilamule, omunye angumbe angisolo athisi likhi ilizwe ranti kanti ngelami, umane uyangilahla nje ngizamlamula ngomthetho wakini, ngithi kini nginingumela amashumi amathamathu ezinsuku kusukela namhlanje ukusuka kwenkwenka lapha kimihlakazi, niziyakhalu, ninyazikohlwa lezo nsuku ezi mashumi matathu kuthi kolomo no nishayane ngezinduku, ngoBa ngiyazi ukuthi izwe kini libanga ngamandla uthi ongenawo amandla izwe lelithwe yilovelo omakhulayo ngamandla.”

320 Babongola.

“Hambani-ke bantwabami nenze njalo, angaBiBikho ophatha umkhonto; nishaya nengezinduku kuphela, engiyo muzwa oholase omunye ngomkhonto nginaye.”

Ziphuze-ke izinsuku ukuphela, ku “Mahlokomane onjenemilambo.”

321 Kwathi kuzinsuku ezingamashumi amaBili nethoBa wayikhipha yaye yangenisa kuMakhuphula kaMangwane, yahlala kuMakhuphula, kwathi ukushona kvelanga yasuka, yaye yangenisa emhlangeni kwaBhikisha, kwathi ngemisi emhlophe wayisusa yakhla umkhumbi, sekusa lona-ke olomwo.

322 Sokufike uNtaba kaShangela, wathi, “Nkosi, umqeku wezinkaba awusekho lapha, sewulapha kwami.”

Kwathiwa, “Wena Luzipho iMfangizuzile, hamba naye uShangela, yge khona lapho kulezonakhi, ngithi iNgwaqa ayibange kanye impela uSidinane. Izifuthethi azizange kuSomahlawe, nina Ngwaqa ningaqale nivwubase umilo wese ubaswe kuqala ngabahambe noLuzipho noNtaba kaShangela neziFuthethi, kande nivwubase ukuze kuqala naphakale ukuthi manje seyingene indawo zonke.”


Wathathela eBanga endodeni. “Vuka! Vuka! uzobona loku okuphandle.”

324 Kwayilapho sekukhanya manje. Lomfazi wayeyakwuvu otsheqala bomsindo ngoba kwakukhona umsindo, kanti amaZizi aselekhohlwe zinsuku ezanqunye
of days that had been given them at Ladysmith, and so when her husband came out in response to her call he also perceived, “My word! So this is what is wrong,” and dashed off to raise the alarm to his chief, “Sir, alarm the men of the village!”

325 Now it was the daughters of Somahlawe, the mother of Ncayi, who were in seclusion; the men rushed out one by one and each was hit by one man of the amaNgwane, not by any others, and so everyone in turn was beaten, until they had all gone through and eventually the chief, Sidinane himself, came out, but Zikhali ordered, “Don’t dare to touch him!” and so Sidinane escaped and went off.

326 By now all the women had also issued forth. A menial of Zikhali, Nokhankatha by name, said to Sidinane, “Let me put this necklace of yours straight,” and he untied it and put it round his own neck saying, “It was this necklace that made you forget that you were subject to Zikhali.”

Now suddenly they saw runners coming from Somahlawe’s to announce, “The army has entered.” They told them, “We here have also been successful.” By now the Zizi were climbing up into the mountains, and the warriors were rushing in everywhere. They drank some beer, then Zikhali gave the order, “Let them now go out and seize the cattle.”

327 Some remained who went on straining and drinking beer, choosing only that which was tasty; then the party returned from Somahlawe’s, bringing with it cattle and goats. Whoever desired the flesh of a goat simply killed one; whoever wanted beef went and cut himself some from the meat intended for the girls in seclusion. A goat they simply cut open, made a huge fire and roasted it there with long sticks, until it was brown and the fat ran from it. Nor were they intoxicated by the beer, seeing that they had first eaten meat.

328 The Mfangizuzile regiment came along with a herd of oxen when the meat of the feast was already prepared. Said the chief, “Hurry up, we want to go.” When the sun was half way to sunset the meat was ready and they tackled it. Then he ordered them to arms, those who were to drive the cattle having already been selected, and while the amaZizi began to come down from the hills, the war-party went on and returned to the kraal of Mangwane’s son Makhuphula.

329 In the night the cattle broke the cattle kraal and so all the men rushed out and closed the gap with their bodies. All this time the amaZizi were sneaking about stealthily, seeking to steal back their cattle. Early next morning they arose at Makhuphula’s and the order was given, “To arms.” This time the party that drove the cattle was in front. Now when the cattle passed the headman’s kraal in the ward of Shomela, son of Mgishima, one Mcanguzo sallied forth and seized four goats, whilst the cattle went on and were taken to the Nywaqeni royal kraal. The fat animals were picked out, and all the women who brought their husbands beer went home with their heads red with blood of the meat they carried.
PLATE 7

Hair dress of married women
eMnambithi, nempela yathi indoda iyaphuma njengesihlabezelo somfazi seyiBatho, “Ha! kanti sekunjwe,” iphuthume ukugahlaba umkhosi enkosini yakuza, “Nkosi, klabela amadoda aphakathi komuzi umkhosi.”

325 Kugonqe izintombi zikaSomahlawe unina kaNyiqayi, aphume-ke amadoda ngamanje, athi uma eseko washaya ngomunye angabe esashaya ngomunye askhaywe yilowo njalo osemshayile, nembala kwaphumelelo kwekuza njalo, aze abe ayaphela amadoda, kwase kuthuma yona inkosini uqobo kwayo uSidinane, wathi uMakholomane, “Ningalingi nintshinte!” Waphumelela uSidinane waBathu.


327 Sekusala iaba abafuva utshwa, bahambe bekhetha obumandla, yase ifaka lena evela kwaphumelele, nayo yafika isiza nazo izinkomo kanye nezimbiZi. Kwathi othanda inyama yembuzi waziHLabela imbuzi; kwathi othanda inyama yenkosini wayakuZizikela enyameni yenkosini yathuBathu. Intondolo bathi banga-yiZihekeza, babase umbalo omkhalu bayachoombise ngeziZiZi ehleku khona emzimba, ike bomevu dhi tshehu kwezile kugeleze amafutha, bengadakwa nangutshwa ngoba sebeqale ngokudla inyama.


Sidinane rushed off to Ladysmith and reported, “Zikhali has seized all my cattle”.

So a policeman was sent to fetch him. When Zikhali appeared, the white men asked him,

“Now, Zikhali, why did you rob Sidinane of his cattle? You were given no such instructions, but were told: fight with one another with sticks, so that it may appear who is the weaker”.

And a constable was detailed to go with him, with the order, “Go and return Sidinane’s cattle to him.”. When they got home, they found the cattle no longer complete in number, for some had been slaughtered. They told the constable, “Some are no more”. He asked how many there had been, and they told him, so he ordered Zikhali to return others instead. Zikhali then produced only lean animals, and only to the exact number he had been told.

The policeman now informed Zikhali, “I have orders to take you and Sidinane back, to be given instructions”.

So they returned to Ladysmith. There they were told, “Now, Sidinane, what do you say as to your territory ending at the Mnweni?”

A surveyor was sent and he marked out the boundary at Gade’s, and they were told, “Your country, Sidinane, ends at the Khombe. Your chief is Zikhali, because he has beaten you”. He said, “Yes, sir, thank you”.

But Zikhali demanded, “I want the Zizi to come nearer to us, for you also know that Sidinane is a thief, and will steal my cattle. He has upon occasion stolen them and gone with them into Basutoland.”

They told him, “You hear, Sidinane, that Zikhali will himself point out a place for you; leave the place where you are now, and then when he has taught you his laws, he will allow you to return to your old home”. So they were given (as subjects) to Zikhali’s queen okaSoncaka at the Phahlindlela royal kraal, and they became the people of Mnanja (eldest son of okaSoncaka). There they lived for a long time, for they had been made to settle near the Situlwana spruit.

Then one day Sidinane complained, “I am aggrieved, my chief, because my desire for meat is killing me, as I am a man accustomed to hunting”. So Zikhali then went and reported this to the authorities who replied, “Well, this is for you to decide, Zikhali”. He answered, “My chiefs, I have no objection; for I can see that he is now accustomed to me”, and so he permitted Sidinane to return to his old kraal-sites. However Sidinane’s son Mdindi remained at Emmaus, and also Mfacane Miya. And Zikhali gave Sidinane permission to go, and he moved, but remained a subject to Zikhali after that nevertheless.

2 there being more game in the part where Sidinane had been at home (just below the Mont aux Sources), he had been accustomed to a more regular supply of meat.
uSidinane wayesephonseka eMnambithi wathi, “uZikhali usengidle zonke izinkomo zami”.

Kwasekuthunyelwa iphogisa kuthiwa alimlande. Uma eyakufika, abelungu bathi,

“Phela, Zikhali, sewenzeleni ukuwudula uSidinane izinkomo zakhe? Awunikelwanga lonithetho, kepha kuthiwa: shayonani ngezinduku ukuza cubonakale owahlulwayo.”


Wathi unonqayo, “Zikhali, kuthiwe ngiBoza nani nobabili noSidinane, nizotselwe umthetho”.


Kusho uZikhali, “Ngithanda ukuba babuyele ngaphakathi, nqoba futhi nyingazeni nani ukuthi uSidinane uyeza, uzkweza izinkomo zami. Wake wazefa waambaba nazo, waza kuBeSuthu.”

Kwathiva, “Uyezwa-ke, Sidinane, uZikhali akakubonele yena indawo; usuke lapho ukuba, nqothi ungakufandisa unthetho wakhe, abanye akubunjisele lapho endaweni yakho”. Base benikelwe okuSocuko, sekubu uPhakhlukilela kwaba ngabantu bakwaboMnana, bahala bahala nqoba babakhise eSitulewana.

CHAPTER 17

Succession to Zikhali

335 After the death of Zikhali, his son Ncwadi, in the house of the daughter of Sobhuza, was installed as chief, and all the amaNgwane gave their assent to this, because she had been paid for with cattle given by the great ones of the tribe. However, afterwards the older men of royal rank changed their minds. 

"We pray you, our uncles" they said, "we want to know what caused the death of our father".

But Mondise, the son of Mqhele, would not allow them to consult a diviner, he being the inhlanzi appointed for Matiwane, he told them, "No, my children. The village of the little club decays if internal dissension holds sway in it. Our father merely died, there is nothing further to it". But they were stirred to anger.

336 At this time Makhosini had asked Macingwane for the loan of his son Msebenzi to come and herd for him, he being still at Nqoha but intending to settle on the Mpandwini River, and even the day on which he was to fetch him had been fixed. Then the message came that they must go down to the office to testify that this chief that had been installed had the approval of them all. But then it became clear that they had changed their minds, and were now in two parties, the one that of the princes, the other of Luzipho (Macingwane). It was decided to go to Ladysmith, but then a constable arrived, who told them, "The order is that you must go to Estcourt."

337 The party came to Kasi's area to spend the night, and they slept apart, for Makhosini found quarters with his uncle Mshwaphuluzi and with him all the party known as Lukhozi of the Nobadina kraal, whilst Luzipho spent the night with his father-in-law Mteli, at the home of the mother of Hlelethwa,

1 that is, he was designated as the chief to be, for he was still a small boy.

2 the inhlanzi is the brother appointed at the time of a chief's accession, to act as regent in the event of the chief's demise before his heir is born or old enough to succeed. In this instance, Macingwane, Zikhali's brother, was away, so Matiwane's inhlanzi acted for him. The circumstance of his being inhlanzi is mentioned to account for his right to veto the suggestion that a diviner be consulted. He naturally feared that the verdict would cause a split into factions and lead to hostilities, but though he was proved right in this supposition, the result was that he himself was accused of being the umthakathi.

The circumstances surrounding a chief's death are frequently concealed. Alfred Gumede however had the following version:—Njiyeza, Zikhali's uncle and the same man who had brought about Shangela's death as described in §140, was the chief's personal doctor and in charge of his medicines. One day he urged Zikhali to perform his ablutions in certain medicines and although the chief for some reason or other was reluctant, he eventually consented. The bath of medicines was of course prepared by
Ukufekwa kukaNgwadi

335 Kwathi ekufeni kukaZikhali kwase kufekwa wakwesobhuza, abonga nje vonke amaNgwane, ngoba watholshole wngesinkomo zezikhulu. Kepha kamva abantuwa benkosifunye abadala bayagwilika bathi,

“Siyacela, makhosi, kini bobaba, sithanda ukuzwwa ukuthi ubaba ubulewe yini”.

Wala umondise kaMqhele, ngoba umqhele yinhlanzi yedwanyiswe noMatiwane, wathili, “Chu! busafabami. Umuxi wendukwana uyafula nxa nyiloku uphalhlelu indukuwana. Ufile nje okabaaba okumani”.

Bathukuthela-Ke.


337 Yase ingenisa kwaKasi, nalaFho yalala ngokulala, uMakhosini esengenise kwamalumakhe kwaMshwaphuruzi bonke uKhozi uNobudina, uLuzipho vangenisa ebukhwelelwe bakhe kwaMtemi ekhafonina kaHlelethwa, wahlaba inkomo.

Njiyeza himself. When Zikhali entered the hut to wash himself, Njiyeza (for no known reason), immediately got on his horse and galloped off. This was about midday. When he reached the Mambonja river, which is only a few miles from the Ngwezeni kraal, a runner overtook him and told him he was to return immediately as the chief was not well. Instead of returning, Njiyeza crossed the river and departed, never to return. Zikhali was taken ill very soon after having washed in the medicines and died next day. This was in the year 1863. All those who knew about the circumstances suspected and accused Njiyeza, who had fled to Basutoland together with Makhosini and Mthimkhulu and the others of the Lukhozi faction.

According to the “Berliner Missionsberichte”, 1864, p. 150, Zikhali died shortly before Christmas, 1863. There is an article about him in the same volume („Der Hauptling Si‘cali,” p. 238–247). This mentions Njiyeza (mis-spelt Jigera) as a great rainmaker and gives some details about Ngizana. It describes how Zunckel was told just before Christmas that Zikhali had died three days earlier of a chest complaint. On p. 202 of the same volume it says: „Die dortigen Heiden hatten ihren Hauptling durch den Tod verloren. Der erbberechtigte Sohn ist minderjährig, und sein Oheim, des Verstorbenen Bruder, führt für ihn das Regiment. Damit ist jedoch einer grosse Partei unzufrieden, und ein altes Familienhaupt, des Verstorbenen Onkel, ein Zauberer und Regenmacher, steht an ihrer Spitze.”

a a son of Zikhali.

b a river in the Langkloof below Oliviershoek Pass.

5 acc. to native terminology. Actually okamxeli was Zikhali’s wife.
and a beast was killed for him. At Mshwaphuluzi's the princes were given nothing, but Macingwane took some portions of the meat and had it sent to them.

338 Next morning he heard them shout, "Did you sleep whilst I stayed awake?", but he did not understand which one who was grown-up they meant who had cried, "Did you sleep whilst I stayed awake?" So they separated and the two parties went on by themselves; and Hlabanana also stayed behind a little because his horse was tired, whereas actually he waited for the Nobadina party. They delayed in saddling up, they delayed in travelling so that Luzipho’s party arrived in Estcourt alone.

339 The officials asked, "Are you all there, Macingwane?"

No, sir, I have not got them all with me, for I don’t see even Ngazana, together with whom I was given charge of the chief’s son (Ngwadi), that we should bring him to you here, taking him in front of us on the saddle in turn. I think, sir, that he also has turned against me like the others."

340 The white men said, "Then we cannot record that which we wished to put on record, for how can we write it down when those men are not present? We shall investigate their conduct. You may return home."

They met the others on the road, and the Lukhozi party followed them some distance behind, and also returned home. Thus the two parties definitely split, the isibhelu and the Lukhozi, the adherents of Macingwane being called the isibhelu.

The Lukhozi faction leaves the tribe

341 But they had already sought to tender their allegiance to Mshweshwe in Basutoland, when they asked Macingwane, "Sir, we would like to go a little further off, permit us to settle on the Mpandwini spruit." Said Luzipho, "Certainly, children, you are right. The sons of a chief do not all live in one spot. However, I wonder where Ngazana can have gone to; seeing that he has abandoned his work in this way."

Then there came a messenger, "Sir, the chief’s sons have gone up (into Basutoland), and yonder at Mgidingo’s he has picked out the cattle belonging to the chief, shut them up in the kraal and left them there shut in like that."

"Let those cattle be fetched, and you must ask why this was done."

342 The rebel party said, "We don’t want to meet Mondise. What made him refuse to allow us to consult a diviner regarding our father’s death? He must have been thinking of what he had done. He knew that the diviner would point him out. We are going away, we are. We are going to live under another chief, for we might suddenly find we had harmed him, and then be killed by the white men.”

343 So they went up into Basutoland, and stayed near the precipice at Siheledwane, and then the menfolk went on and stayed at the Mshashane river.
Abaze bathola lutho kwaMshwaphuluzi abantuwenkosi. Wakhipha izitho ezihile, wathi ekumukiselwe abantuwanu.


339 Bafike batli aBelungu, “Uphelele Macingwane na?”
“Hayi, makhosi, angiphelele, angisamboni noNgazana engangimnikwe nganaNgwane ukuholwa siyothi uma siza lapha kini sikhomba siphumuzana ngayo ingane le. Ngiyaphana, makhosi, naye usengihlamukile njengosabanye.”

Base sehlangana nabo endleleni, nalo uKhozi kwabilandela negumwa, nalo selubuyi. Kwaba mzukwana kwahlukana isibhelu noKhozi, kwathiwa abantuwanu Macingwane isibhelu.

Umbango, uLukhozi


Kwavela mvelilelayo, “Nkosi, abantuwenkosi sebekhuphukile: nalapha kuMgidingo usezikhethile izinkomo zenkosi, wazivalela esibanye vazishiya ezivalele”.

“Azilandwe izinkomo lezo, mfike naze ukuholwa yini kwenze njani nje?”


343 Base bekhuphuka-ke baya eLusuthu, bafika bangenisa eSihlelwane eveni, badlala njalo amadoda aya angenisa eMshashane.

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6 the meaning of what they shouted was: “You may be satisfied, but we are not, we spend the nights otherwise than in sleep.” But Macingwane could not think which of its members the other party hoped to make the chief.

7 son of Ntanjana, son of Masumpa.

8 it is not clear who did this, nor exactly what happened.

9 the form samunse is interesting as a survival from archaic Bantu –nuka, as distinct from –nuka which is the only form used in Zulu today.

10 not far from Oliviershoek Pass, in the Free State.

11 a river in Basutoland.
Ngazana went down into Natal and stole cattle on the Mnjana River and stayed there. The people of Mnjana came out in force, and Mhanga the son of Mbiwa lost his way, because he was by himself. The others had already observed the Lukhozi raiding party, and noticed where it had gone for the night, and had returned home.

344 Mhanga however strayed right into Ngazana's arms, arriving just when they were about to break up, and found them having slaughtered a barren cow from amongst the cattle they had stolen. They gave him some meat which he ate, and then told him,

"Eat that quickly, for you must carry this hide."

When he had finished, Ngazana directed him, "Take that hide there."

"No, sir," he replied, "I shall not carry the skin, it is wet; and moreover I don't know where it is going."

345 Thereupon he was beaten, defending himself with his arms until they were full of weals, but he said, "Though you hit me hard, I shall not carry it; do what you like," and the hide remained there.

So Ngazana drove him on until he came, with them, to his uncles at Mshashane, and the latter started on seeing him.

"Oh! Ngazana" they said, "you were near to killing the son of Mbiwa, and all about a hide, though he did not even resist with regard to these cattle?" and they spoke on his behalf, saying, "Let him go back."

346 Now he had not even a blanket, for he wore only a little coat, so Nombuzi Zondo went to him and asked him, "Whose son are you?"

"I am the son of Mbiwa."

She ran to fetch a sheepskin kaross and gave him this to put on, and also provided him with some stiff porridge.

So he left and slept at Witzieshoek at Simahla's, and reached home in due course. There he found they had already given him up, believing that they had killed him.

Soon after Mhanga was in pursuit of Ngazana with a war-party. As soon as he came down again (without having found Ngazana), he made for Mondise's the son of Mqhele.

Mondise's cattle are stolen

347 When they got to Mondise's in the evening, they found a beer party in progress. Now Habhiyana (one of the rebel party) came thither and stole of this beer and drank and drank, and then poured some into a large pot, thinking to take it to those outside. Then Makhosini appeared, and discovered him standing at the doorway (of the hut in which Mondise was sitting) and aiming his gun, the interior of the hut being lighted by a lamp. Makhosini reproached him, seized his gun, exclaiming, "Do you want to kill our father!"
Ehle uNgazana azidle izinkomo eMnjaneni wayesalele khona. Bathi bayaphalala aMnjaneni, kanti uMhanga kaMbiva usedukile, ngoba uhamba yedwa, kanti sebejiyonile impi yoXhosa, ukuthi kanti ingenise lapha, bathinteka.

344 Wazithela uMhangana kuNgazana, usika xa isizosuka, usika behlabe ingubakazi kuso lezo abazidindle, efika ensikela kuyo, uyadla kuthiva, "Dlana masinyo, uzothwala isikhumba lesi".
Uthe xa esegovide, wathi uNgazana, "Thatha nansi isikhumba".
Athi, "Cha, nkosi, ugingeze ngasithwala isikhumba, siluhlaza; ugingasazi nalapho siya khona".

345 Ashaywe-ke evika ngezingalo zize zieveruke athi, "Khona ungishaya kakhulu, anginaakho ukusithwala, ungamaneni unwenze nje okwenzayo". Saze sasala khona lapho. Amqhua njalo-ke aze ayoFeka nabo kuyise emShashane, faCike Bethuke oyiise bathi,
"Haveu, Ngazana, umntakaMbiva ungaze umbulale umbulalele isikhumba, engali nanazo izinkomo lezi na?" Gamthelelele bathi, "Akabuyele emuva".

346 Akanayo nenguBo wembethe ibhantshana; uyaya kuye uNombazi wakwaZondo, uyambuza uthi, "Ungokabza ni?"
"NgingokaMbiva".
Abesegijimela isiqhama semvu, ennuka sona ethi kembathe, amnike umbhanga.
Asuke lapho aze azolala eQwaQwa kwSiMbalala, kuya uyangena ekhaya. Wafika ekhaya sebedelile sebethi seSembudile.
Kuse njalo usemjahe ngemva uNgazana useyihlomisile. Ehle gede ayinikele khona kuMondise kaMqhele.

KweSiwa izinkomo zikaMondise

347 Kuthiva faFika nje kusithwa, faphuka kade kudlwa utshwala kwMondise. uHabiniyana yafuba yanatha yanatha yanatha wayesebuka ngomekukulo ethi akuphathelwe aNabangaphandle. uMakhosini uyaqabuka mvemento esetsheda isibhamu engasezimano kukhanyise wegesibani endlini, uMakhosini iseyiphumza wamambu ngaso isibhamu wamkuza, wathi, "Ufuna ukuBulala uFaFa".

12 the ShaBatata chief mentioned, whose descendants, and Nceke his son, now live near Mpimbo hill East of Situlwane river in Bergville district.
Then they left for the mountains, taking with them the oxen of Mondise the son of Mqhele, they were so numerous that when the foremost came to Nhletsheni, the rear was still at Manzana spruit at the Lakeni kraal at Tshotshwana’s, for they took every one of the oxen.

348 Now Mondise’s people woke up and heard his ox with the hanging horns lowing mournfully, and Mondise told them, “Just go and see whether all my oxen are still together. That ox of mine is a beast of omens, for whenever it persistently keeps on lowing, something is about to happen”.

349 Others then remarked, “We don’t see Mphepha; one wonders where, in accompanying the cattle, he may have gone to”. Actually he had no sooner driven the animals to their grazing, when they were seized by the rebels (unnoticed by Mphepha who had gone back). Mphepha was the son of Ntonga in a minor house at Pele’s, and they came on him just at that time (when searching for the cattle), they found him lying dead and it appeared that he must have been bitten by a snake, but it is not certain what exactly happened to him. In his true nature or self, he was a creature just like Hlobane the son of Nkathula, and he did nothing but herd cattle, being still a youth, but he was a faithful herdsman. So they immediately fetched a litter on which to bear him home.

350 In the meantime others had rushed forth in search of the cattle to discover whither they had gone, and soon came upon the track made from where they had been collected in one place and had been driven hard. However that ox with the hanging horns they met coming home, for it had left the herd, rushing hither and thither to get away.

The alarm continued to be raised all along, it was sent to Mahlabathini, to Magangangozi and to the Situlwana area. When morning came, the cattle were coming over the rise at Siheledwane (Oliviershoek Pass) at Mbengeni’s. They had trekked all through the night and crossed the border. Meanwhile the men from the Mnweni area of Mondise were running with all their might, and in passing collected all those living above the Tugela river.

351 Luzipho (Macingwane) was absent at this time, having gone to Estcourt, but notice was sent to him there, that Mondise’s cattle were gone, and the messengers met him on the road, Macingwane being already on his way back. And he sent messengers to Simahla with the words, “Seeing that he had arranged with him that he would keep a watch on his nephews of the Lukhozi faction, why, when they stole his cattle, did he not discover this for him? Ask Simahla also to give food to my men” i.e. to his party that was seeking the cattle.

352 But Simahla sent back twenty men to deny the charge and to explain that the cattle had been seized by Wezi, chief of those makholokoe from whom Zikhali had taken their cattle. He flatly denied any guilt, did Simahla, but
Babe bayasuka njalo baya eNkholweni, bazithatha izinkabi zikaMondise kaMqhele, zazithi zingena eNhletshekezi zibe ziseManzana oLakeni kwaBoTsho-tshwana, bazithatha zonke izinkabi.

348 Bathi bepha phama bezwa nje inkabi yakhe ambelwoni yakhe ngiphile, wathi uMondise, "Ake uMqhele nezima ziyafikelele yini. LenkaBabi yami ilizwanda, ngoba uma iphikelela ukukhonya, kuyabe kakhona okuzokwenzeka".

349 Bafasha nabanje bethi, "uMqhele asimBoni; ingabe uMqhele, kanti ekelele ukuqekeleni eZinto. Ethez Inkama nezina ngamandawo eZinto, kanti ekelele ukuqekeleni eZinto, ngoba ungenhle." Base belendana ngeno xhosa, wathi Nkhotse, "Ake niBone ukuBa izinkabi zami zisaphelele yini. LenkaBabi yami ilizwanda, kuyabe kukhona okuzokwenzeka".


351 Akakho-ke uMuzipho uye eMtshezi, umhhosi wathunyelwa kuye khona eMqhele, umkhosi wathunyelwa kuye khona eMqhele asibhekela ukuthi izinkomo zikaMondise zikhomba, waye waphaya eMahlathini, waye waphaya eSiheledwana.

Wayeselwana kwaMondise, "uMqhele asimBoni, kanti ekelele ukuqekeleni eZinto, ngoba ungenhle." Base belendana ngeno xhosa, waye ngacabhelela izinkomo eSiheledwana kwaMondise, waye waphaya eMahlathini, waye waphaya eSiheledwana.


13 kraals of Mondise.
14 i.e. Pele was Mqhele’s brother (isiBongo: Hlongwane). He died at sea in the Great War.
15 this HloBane was dumb but not lacking in intelligence and quite a well known personality. Probably Mqhele was similarly afflicted.
16 the area around the crossroads to Cathkin Park and Rivulet.
17 between the Situlwana and eMhlwazini rivers.
18 the present Emmaus on the Situlwana river.
19 better known as uManyeVembengeni.
Macingwane blamed him, saying he perceived that Simahla had made common cause with the maKholokoe. Moreover he considered that merely for a mission the men were too numerous, twenty being simply a showing off of his war strength. Furthermore, as to giving the men food, he showed his contempt by only giving them a small heifer.

353 That old man Mgomondwana, the son of Mondise, was crawling along on his knees, followed by Maqothulana, the son of Njongolo. But Mondise saw from his knees that he intended firing, down there near Simahla's, and shouted, "Hold him, yon Mgomondwana!" and so they stopped him. And just then they heard a war-party singing its song, before they could see it coming.

He told them, "Go back, I see that Simahla's men have heads glistening with fat and it is the fat of my own cattle."

354 Then the crowd that went with Luzipho came up and he told him everything, "My chief, I have been unable to find them and have waited to tell you, now I am going back; for no harm must come through me to the country of your brother who left you in his place, lest people say the harm was done through Mondise's cattle. We came up from Zululand possessing nothing, yet now we have bred so many cattle, we shall get more in course of time, son of Matiwane. It is now far from where you crossed the border of Natal and Basutoland, and to do so is an offence. It were better for you to send a messenger to Estcourt to inform them that you have discovered sons of your brother taking your cattle."

But whenever he remonstrated with Macingwane the latter said, "The harm has been done!" for he now wished to go on.

However, Mondise flatly refused and so the party returned home, whereupon he went to report the matter in Estcourt.

355 Then messengers were sent to inform Mshweshwe that cattle had been stolen by the maKholokoe and by Simahla. Mshweshwe accompanied the messengers to the maKholokoe and the amaNgwane who had stolen the cattle because some of them had taken these cattle away. Mshweshwe's own people also confirmed that the maKholokoe and Simahla were the thieves.

356 Then Mshweshwe ordered them, "Let them produce fifty head of cattle, even though they say they did not take them." He was quite certain that they had taken them, and so he made good the theft with these cattle because he could no longer find those actually stolen, and knew not what they had done with them; and so they returned to Natal with these animals.
alandule adele uSimahla, abale asole uLuzipho athi uya bona ukuthi uSimahla uhlugene nayo amaNkulungo, abone nabantu befaningi kakhulu, amashumi amaBili kubhe ngogabiso ngempi yake. Ekedleni amlandulele ngethodlana.


CHAPTER 18

Murder of a white man by Ngazana

357 One day a European arrived up in Basutoland, coming from Estcourt, transporting three saddles, and riding on the fourth.

They came upon him and found the white man with his horses unsaddled and having his meal, at Manzemnyama just after you reach the top of Sungubala’s Pass.

358 Said the European, “Good-day, son of Zikhali, good-day Ngazana.” And he asked him further, “When did you leave our place yonder at Estcourt?” for he knew him.

Ngazana replied, “Yes, good morning, sir; I left the day before yesterday,” and went on, but when he was some distance he turned and looked at his companions Lugelezana, Matsheni and Magonondo.

359 Then said Ngazana, “They are fine, that white man’s saddles.” And they replied “Yes, sir, they are very fine,” whereupon Ngazana resumed, “How would it be if we killed that white man and took those saddles?” They replied, “We don’t know what you think, sir.” So he turned his horse and went back, but Magonondo Mathebula, the induna of Mgidingo, rebuked him, “Oh! Oh! What are you doing, prince? How is it that just after you have lost your father and you meet a white man, you want to murder a white man in the country where you have found sanctuary! Don’t, sir!” But Ngazana replied, “By whom shall I be seen?” Magonondo said, “Even the bird on the wing sees you.”

360 However he spoke no more but called the others saying, “Come along, you, let this coward stay behind,” and the white man, seeing them return, wondered where they might be going now.

This white man was travelling all alone, and cooked his own food, and when he was still on his knees trying to get up, Ngazana stabbed him in the ribs, and he fell about like a fowl with its throat cut, and threw himself about hither and thither until the others arrived, and Lugelezana and Matsheni finished him off.

361 However Magonondo said later that Matsheni only got there when he was dead already and simply shouted “jii” over the white man. The Europeans, however, when they tried the case, said that it must be he who had really killed him, because to shout “jii” was to give the finishing blow, and they asked him, “Is to shout jii not equivalent to finishing off?” “It is, my chiefs.”
357 Kwahamba kwahamba kwafika umlungu khona ngaphezulu, ephuma eMtshezi, eBekile izihlalo ezithathini, esesine kungakhele ngaso. Bayafika kuye bemfunanisa umlungu ezkhumulile amahashi akhe amabili edla, kwamenzeyenza ukudundubala nje entumeni kwaseungubala.

358 Ahla ati umlungu, “Sawubona, mfo kaZikhali, sawubona, Ngazana”. Athi, “Usuke nini kwedakithi eMtshezi?” kubaza yena umlungu ngoba uyamazi. Abesethi uNgazana, “Yebo, sawubona Basile, ngesi showing kuhekhe”, a be uye-
dula njalo athi enjeiya, aphenduke ababheke, ehamba noLugelezana noMagonondo noMatshe.


360 Angabe esakhuluma lapho, abese eBiza laBaBanye, athi, “Wozani nina, alihlale lelgwadlana”, nomlungu aBahaone sebebuya, amangale nje ingabi sebeya ngaphife manje.

Umlungu lo umshamba nje yedwa zwi, nomlungu ahe aBhikele, athi uyavuka athi esayiye ngamadolo ahe aMgonondo uNgazana, amwabe eBhula-be-komo aqumpe umlungu okwenkuku inqunywe intamo, aphonseke laphaya nalaphaya baba bayafika bayamcobo sha Lugelezana noMatshe.

361 Kodwa uyasho uMagonondo uthi uMatshe, wafinyelela kuye esefile, wangenye nje ngokuthi ji eesefile umlungu. Abelungu bathi uma seSibhetha icala bathi nguyenye lowo ke ombelele phela ukuthi ji kuqeledla, bathi, “Asikho yini ukug- dela ukuthi ji na?” “Yikho, makhosi”.

1 according to the record of the trial, Magonondo said it was Lugelezane who came up last with himself, and who struck him with his club just before he expired. Nyazana went after the white man and caught him up as he was leading his horse through the Nama-
kazi (Namahali, Elands River) and there he stabbed him. Moncrieff ran off and recrossed the spruit, but he soon fell down there and was stabbed by Matsheni.
Then they took him and hid him in a crevice, and returned home to take back the saddles; actually they had been on the way to steal more cattle. One saddle was given to Lugelezana, another was given to Matsheni, whilst Ngazana himself took two, saying, "This little coward Magonondo shall not be given anything."

All remained quiet until eventually the white people began to marvel that after such a long time the white man did not return, and so now they began to seek him and traced the way he had gone as far as Nkunzi hill.

"Why, Macingwane! Seek him! How is it that the track of the white man ends in your area?"

The Europeans realised that the murderers would cross the mountains into Basutoland, so they decided to send up Nozishina to block the passes. At that time the ownership of the country was in dispute between him and Ngozo, son of Ludaka, and it was said that the country would be given to Nozishina after the amaNgwane tribe had been broken up. There was also another white man who proposed, "Let the great men of the amaNgwane be arrested, then they will reveal who murdered the white man."

And so actually they were all collected and sent to Estcourt. They were locked up there and fed on porridge. Then sickness attacked Mondise, son of Mqhele, and his party, who had never in their lives yet lived on porridge, so now the white men told Luzipho,

"We give you Mvula of Ndongweni of Masumpa, and Zembe, son of Nsimbini, and with these two men, you, Macingwane being the third, you must go and investigate."

They sought and sought but found nothing.

A clue is found

Behold Mazembe in conversation with his sister okaMamba (wife of Ngazana), who left Ngazana because he had beaten her and made her hate him and who was now living with her own people. Said she, "The tribe is dead, and it died on account of one man," thus spoke okaMaphanga, these words were uttered by okaMamba the mother of Sibhahuza, whilst speaking with her elder brother Mazembe. Immediately Mazembe asked her, "My sister, did you say our people should not be ruined on account of one person only? But what do you know about this matter then?"

She replied, "Oh! leave me alone, Maphanga." But Mazembe insisted, "Why, child of my father, you who are my sister, do you think that if you whispered to me such a matter that I would immediately divulge it? No! never would I reveal it, my sister."

"Well, I will whisper it to you because it is you, Maphanga. This white man was slain at my place."

"Was he murdered by our brother-in-law?"

"Yes, Maphanga."
Ease Bemthatha Bemfaka eQhamukeni, base bephindela emava sebelu nokuqal FIFA izikhomo ethi. Esinye isikhulo siphinwe uLuyelezana, esinye sinikelele uMatsheini, yena ungo wenkosi abuye nazibili, athi, “Lingeze lanikwa leligwadlana uMagonondo”.

“Hawu, Macingwane! Funa! Yini ukuhla umkhondo womlungu ugcine kvelakho?”


Membala zibuthwe zonke zisise eMtshezi. Zijike zidle iphalishi. Uveke umkhuhlule koMonide kaMqhele, abangazange baldile iphalishi, manje bathi abelungu kuLuzipho,

“Sikunika uMvula kaNdongweni kanye noZembekaNsimbini, amadoda enizofuna nawo womathathu nawe Macingwane.”

Bafane bafuna baswele.

Iyavezwa indaBa


“Sengingamane njikuhlele ngoba kunguwe-ke, Maphanga. Umlungu lona wabulawa kwami”.

“Wabulawa nguye umkhwenyethu nje?”

“Yebo, Maphanga.”

2 at the trial Magonondo said they had a few days earlier seen a son of Mbiwa pass their kraal with horses, and they were on their way to steal these horses from Mbiwa’s kraal.
3 very near Emmaus Mission and in the area occupied by the amaNgwane.
4 a Thembu chief of Estcourt district, now Weenen.
5 in the record of the trial this woman is called Nomuva, who, it is stated there, married one Manyosi Goza after Ngazana had driven her away.
6 meaning “we blurt out”, and probably referring to this episode.
"Oh! But my sister, you spoke rightly when you said that the country of the chief was going to ruin on account of one man, and I say the same, my sister, that our tribe must not perish, and such great men die, all on account of one man. No! Maphanga, do not hate me for revealing your secret, do not hate me, but that must not happen."

"What! What did you say now, my brother? seeing that you have just told me that you would not say a word!

"No! Maphanga, it is no longer a question of trouble for you! Boy! Bring my horse."

The chief is advised

By this time the sun was setting, the lad brought the horse and Mazembe saddled it just at sunset. His sister exclaimed, "Oh! I have killed myself now!" But Mazembe would no longer speak with her, what he did was to get into the saddle and ride off from there up on the Tugela where it meets the Khombe, he rode through the darkness alone and arrived at the Siphahleni royal kraal about midnight when everybody was fast asleep. He rushed to the sleeping quarters of the unmarried men, knocked and called Khabonina outside, they went away together a little distance because by now all the young men were awake, he called him aside by himself and asked him, "Is the chief there?"

"He is."

"Go, sir, and call him for me."

So he went and called him, the chief came out quickly, it was pitch dark, but there were ten horses there near him that he used in his searches. He took him away quite a distance into the veld.

"My chief, that I am here is because I have a word from your sister-in-law, my sister, which I bring to you here. We were talking together, sir, and discussing the present affairs of the tribe and I heard her say: The chief's country has come to ruin, but on account of one man only! I exclaimed: What! How do you know, my sister, that it has been ruined by one man? She said: No! Leave me alone, Maphanga! That caught my attention, sir, that word of hers that I should leave her alone, and I begged her: No! My sister, if you whisper it to me I shall not reveal your secret. Then she told me: Do not tempt me, Maphanga! No, Maphanga, that white man was killed at my place. I asked her: By our brother-in-law himself? She said: Yes, Maphanga. Then I told her: Now, my sister, you spoke well when you said that the chief's country was being ruined on account of one man, but it will not die utterly on his account, Maphanga! I also say so, for this matter I can no longer keep a secret. I am taking it to the chief now, my sister. Thereupon she started and begged me, she wept and cried: I have killed myself now. This is what I bring to you when you see me here, sir."
"Hawu! Kepha, dadewethu, loku ukhuluma kuhle nje, uthi izwe lenkosi laze lafa ngomuntu muna, nami ngilingisa wena, dadewethu, uthi kunzeke kufa ilizwe, kufa amakhosi angaka, afe ngomuntu. Hawi! Maphanga, ungangizondi nempela, ungangizondi ungasho ukuthi ngihlakaze isifuba sakho, ungangizondi, kunzeke kwenzeka loko."

"Hawu! Sewuthini phela, mnewethu, loku phela bukuthi unyeze wakhumula lutho!"

"Hayi! Maphanga, akusase kufa nje wena wendwa! Mfana! Buyisa ihashi".

Izivi lilethwa enkosini

"Kona nje, nkosi, uyongiBizela yona
Nembala ayiBize, ihle nayo iphume masinyane, seyaBa mnyama yathi tsu, kanti izinkabi zamakashi zihlala lapha kuye ishumi lamahashi. Amthathe-ke baqonde kude laphaya esikhotheni."

The chief started, "Wake up, lads, catch two horses and saddle them up. You, Hleshana, go straight to Zembe, son of Nsimbini, you, Velabaleke, go straight to Mvula, father of Hiya, and tell them to come to me here immediately."
Inkosi pha, "Vukani, bafana, nibambe amahashi abe mabili, aqbaneni. Wena, Hleshana, qonda kuZembe kaNsimbini, wena Vela bahleke, uqonde kuMvula, uyise kaHiya, nithi abafike lapha kimi khona manje". 
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CHAPTER 19

okuManaba interrogated

373 At the first signs of daylight Mvula arrived, and when the sun came out so did Zembe, the chief produced a small beer pot but they hardly had time to drink it, they rushed to their horses and rode straight to Mazembe's, they arrived there when a beer drink was in progress and sent the horses out to graze.

The chief said, "Mazembe, go and call your sister, tell her to come here immediately," she came and he addressed her,

"My daughter-in-law."

"Sir."

374 "My child, you are quite undone, my child, there is nothing else left for you to do; did you not really say that we should not die on account of one man? That was a great word to say, my child, which I have heard about from your brother. This prince (sc. Ngazana) is as my own son, Maphangwa, but it would never be right for a great people like the amaNgwane to be sold for one man only."

"Yes, sir, my brother has thus brought me into trouble."

375 "Tell us all, my child, I beg you! Do not conceal anything. When they killed the white man what did they do with him?"

"Sir, they hid him in a crevice. The one who knows everything about this business is Magonondo Mathebula, who warned him over and over again, but those other three paid no heed."

Said the chief, "Very well! You have finished, my child."

Macingwane goes to Estcourt

376 The sun was beginning to burn on the horses when they came back from the veld, and Mazembe produced some beer. The chief's young men who had been sent knew nothing about the subject under discussion, and the men who had come to the beer party at Mazembe's learnt nothing as to where these chiefs were going, they said that was their private business. They just quenched their first thirst and left the beer unfinished; when they forded the Mnweni the sun went down.

377 The chief now said, "Mazembe, we shall meet across the Njesuthi," they got to the Siphahleni royal kraal but went on making for eNgoša where they were to meet again, they went on and on and slept at Mcoboshi's near Loskop, and there was no one who knew where they were going.
Bayambuza okaMamba

373 Kwathi uma kuqala ukusa wayefika uMvula, kwathi ukuphuma kwelanga wafika uZembe, inkosi yakhipha ukhunjana, nalo abuwa busekhla, baphonseka emahashini, sebeqonda khona kwaMazembe, bafika khona kukade kunathwa, amahashi bawamisa ogungweni.

Inkosi yathi, “Mazembe, hamba ubize udadewenu, afike lapha khona manje”, afike nempela, athi,

“Malokazana wami!”

“Nkosi”.


“Yebho, nkosi, uselengibulele umnewethu.”

375 “Akusho-ke, mntanami, ngiyakuncenga! Ungafihli lutho. Bathi bangambulala unlungu, base bemenjeni na?”

“Nkosi, bamfaka ephamakeni. Umuntu oyazi kahle lendaba nguMagono wakwaMathebula, owaBethe nyakhuza, abaze havuma lababathu”.

Ithi inkosi, “Qha! sewuqedile, mntanami”.

uMacingwane eya eMtshezi

376 Lathiqala ukufundumala ilanga enkathi zamahashi, baphuma lapho ogungweni, uMazembe wayesekhipha utshwala. Abafana benkosi laba abebethunywe abazi ukuthi kuhlunguywani, namadoda ayeze etshweni kwaMazembe abaze bazi ukuthi anakhosi lana aya ngaphi, ahi, kwaBaba sifuba sabo. Bakele ukuqeda imicibo yokoma babushiya phansi, bathi ukuncela nje eMungeni lalishona ilanga.

377 Inkosi yathi, “Mazembe, sesiyohlanguka phesheya kweNjesuthi,” bayafika eSiphaleni babedala khona njalo, sebeqonda eNgoxbu, bayakuhlangana khona, bahamba khona njalo, banye babala kwaMcoboshi ngePhasiwe, akakho noyedwa owaziyo ukuthi baya ngaphi.
Just before sunrise they entered Estcourt, and when the office was opened 
they went in.

"Good day, Maeingwane."

"Sir."

"What news?"

"Well, sir, I bring a little bit of news that I heard in connection with the 
matter given to me to investigate in my country. This is what I heard, sirs, 
I heard it from my daughter-in-law, the wife of Ngazana, she says that white 
man was killed by my nephew Ngazana."

The white men started, for they knew him well, as he had always used to 
be sent to the office by the chief, who only came himself in very important 
matters.

"That Ngazana whom you always used to send to me?"

"That's him. But my daughter-in-law says that the one who knows 
most about this business is Magonondo, he lives down near the sea at Mthunzini."

Arrest of Magonondo

He told him, "It were best if you send your own agents to fetch him, 
Maeingwane."

So the chief sought out men who knew that quarter, they were Nyenge 
and Mindene and Mhamule and another six men. They went straight to 
Mthunzini with those same horses, and spent the night at a sister of Nyenge's. 
Early in the morning they left because it was now quite close, and when the 
sun was out they made straight for where he lived, "Yonder in his house."

"Hi! Mathebula!"

He came out and saw them, "My! A crowd of my own people! Good 
morning!"

They answered, "Good morning, Mathebula."

"Well now, what can be the matter?"

"Oh nothing! Mathebula, we have just come to you. Ngazana says 
that it is you who murdered the white man."

"What! What does the prince say now? What did I tell him? Come 
into the house, my friends. The old people used to say: Who waits to be 
told learns by bleeding. There you are now! Today I am the one, no longer 
are they the heroes. Did I ever get a saddle, maNgwane? There were four 
saddles including the one he rode on, one he gave to Luyezeane, son of Mbodila, 
another was given to Matshevi, son of Nkeshana Khoza who is followed by 
Njwangumbana, and Ngazana took two, also the one that I should have got; 
but they said I was a coward, and today I am the culprit. No!"

They drank some beer there, that is now the matter stood.

"Very well, maNgwane, I think we might eat in comfort, I don't know 
about you, I shall be guided by you, as for me I shall not try to escape, for I 
don't know where I would make for."
Kwathi kusa kuthi juqu babengena eMtshezi, yagivulwa inkantolo bangena.
“Sawubona, Macingwane!”
“Nkosi”
“Uthini-ke na?”
“Hayi-ke, nkosi, ngilethe umoyana engiwenzayo ngakwCESaba engiphethhe ukuthiwa ngayenzayo plakathi kwezwe lami. Nanku umoyana engiwenzayo, makhosi, ngiwenzayo ngomakokacana wami, umfazi kaNgazana, uthi umlungu lona wabulawa yindodana yami, uNgazana”.

Bethake abelungu, ngoba basebemazi ngoba inkosi yagivana ukuthuma yena njalo enkantolo, yona yase iya nje ngezindaba ezinkulu.
“Yena uNgazana obuywawu umkhumana kimi na?”
“Nguye. Kepha umakokacana wami uthi, umuntu oyazi kahle lendaba nguMagonondo, uphansi ngaselwindle eMthunzini”.

Bambopha uMagonondo

Abesethi, “Kuhle akuthule amaphqosiza akho, Macingwane, amlando.”

“A! Mathebula!”
Aphume abathe, “Hawu, sekugcwele abakithi! Sawubona!”
Bavane, “Yebo, Mathebula!”
“Hawu, ngabo yini na?”
“Cha! Mathebula, size kwice. Uthi uNgazana ngwice owabulala umlungu.”


Sebeyanatha laDolo, indaba sekuyayo levo.
“Kalungile-ke, manGwane, mina benqithi asidle kahle nje, angazi kini-ke senginezwa ngani, mina ngingeze ngafaleka, angazi ukuthi ngingaqondaphi”.

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So they ate sour milk, then saddled up and told him, “Let us go now, Mathebula.”

_Ngazana is arrested_

384 Those men who had gone to fetch Magonondo had barely left Estcourt when he turned up there

“The spear-drawer, the swallow that tamps mud”

namely Ngazana himself, who was going about selling horses around Frere, horses that he had stolen in Basutoland, whilst stealing others there which he was going to sell again in Basutoland.

They saw him, “Ow! There goes the son of Zikhali,” but what was really the matter was not known exactly, so the constables said amongst themselves, “Let one of us go and make greeting, to see whether he will not acknowledge it.” So a policeman went to him and greeted him with the words, “Good morning, son of Zikhali.” He laughed and acknowledged the greeting by raising his stick, but not by any word, and they decided, “It is indeed he.”

385 The constable went in to the white officials and told them, “Sir, look at that man yonder, we take him for Zikhali’s son Ngazana, of whom it is said that he murdered the white man.”

“Where is he?”

“There he is outside, selling horses.”

Said the white men, the officials in the office, “Go and call him, let us see him.”

“Yes, sir.”

“The white man in the office is calling you, sir.”

“How is it?”

The constable replied, “The white man in the office.”

“How did you recognise me?”

“You cannot be mistaken, sir, a great man like yourself.”

386 Perhaps at that moment conscience pricked him, but he went and had barely entered the office when they recognised him.

“Good morning, son of Zikhali.”

“Sir.”

“Where do you come from, that we no longer see you here?”

“Well, sir, I come from Basutoland, for after the death of my father we went up there. I am selling my horses, there they are outside.”

387 Said the white man, “Well, Ngazana, please go with the policeman, where are your blankets?”

“Yonder with my horses.”

“Go with the policeman and fetch those blankets, bring them here,” so they went and fetched them.

Then said the white man, “Ngazana.”

“Sir!”
Nembala badle bavube nami, babophele-ke bathi, “Ashitambane-ke, Mathebula”.

Ukuboshwa kukaNgazana

384 Bathi bethi sululu nje, wayesefikile

umphengula-joni, inkunjane ezikhonka udaka
yena uNgazana, uhambale ethengisa ngamahashi ngaseSikebheni, nawo ewebile
gaphezulu, abanye ebe okwelapha uyothengisa ngakho ngaphezulu.

Babathe, “Hawu! Nangu unfo kaZikhali”, kepha indaba aqaziwa, athi
amaphoyisa, “Ake kuye elinye liyokhulekela kuye, ukuze abone ukuthi akazo-
vuma na”. Lihle liye nemphandle, injike liyelindlele lithi, “Nkosi, wena kaZikhali”. Aheleke
naye avume ngokuphakamisa induku nje, hayi ngomlomo, bahlale bathi,
“Nguye ngempela”.

385 Selingena endlini kubelungu, lithi, “Makhosi, ake nibone lomuntu,
simfanisa nomfo kaZikhali uNgazana, okuthiwa wabudula umlungu”.

“Uphi na?”

“Nangu phandle uthengisa ngamahashi”.

Bathi abelungu, wona phela amakhosi asenkantolo, “Ake nimbize, simbone”.

“Nkosi”

“Umlungu wasenkantolo uyakubiza, nkosi”.

“Ngowaakawabani?”

Lithi, “Ngumlungu wasenkantolo.”

“Ungibone ngani?”

“Awukholakali phela, nkosi, ungangaloku ungaka.”

386 Mhlayimbe lwamshaya lapho naye uwalu, aye-ke nemphandle, athi esangena
nje bumbone,

“Safulona, mfo kaZikhali”.

“Nkosi!”

“Uphumaphi nyingasakwazi nje lepha na?”

“Hayi, nkosi, ngiphuma ngaphezulu, kwathi vjalo ngokifu kubabana
sakhuphuka sayi ngaphezulu. Nyothengisa ngamahashi ami, nanka phandle”.

387 Athi umlungu, “Hawu, Ngazana, ake uhambale nephoyisa-ke, ziphi izinguBo
zakho na?”

“Zikhona laphaya emahashini ami”.

“Hambani-ke nephoyisa nizilandle izinguBo lezo, nizilethe lepha”, nembala
gazilandle.

Athi umlungu, “Ngazana”.

“Nkosi!”
"The magistrate Ndakainesilevu has ordered: Any man who was to see you must bring you to him, for there are certain matters that he wants to discuss with you in private."

"Oh! What matters might these be, sir?"

"I don't know about these affairs of yours, son of Zikhali, you will hear from him. Go, you constables, take him to the magistrate, and take his blankets with him," and so they took him away.


gazana brought to Estcourt

When he appeared before Macfarlane the latter was astounded and exclaimed, "Wow!" and Ngazana also realised that his day had come.

"Good morning, Ngazana!"

"Sir,"

"Where do you come from?"

"Well, sir, I come from above, from Basutoland, where we have settled."

"Oh, my son! But why did you play this evil trick so soon after the death of your father?"

"What trick, sir?"

"Don't you know yourself in your own heart, that you still ask? Your heart knows. Tell me now, this white man whom you murdered, what wrong had he done?"

"What white man, sir?"

"As I speak to you here, you feel it in your whole body, for you know him."

"No, sir, I don't know him. Will you please tell me?"

"If I tell you now what will you say?"

"No, sir, you cannot tell me anything, and that one from whom you heard it merely did it to work me harm."

"You disappoint me, Ngazana, you are so like your father, and you were always the one to come to me here, whilst he only used to come to me in difficult matters, and with your uncle Macingwane who is now the chief it was the same, he always used to send you. A man could never be mistaken in you as to whether you were a son of Zikhali or not, you being different only in stature. Go out and arrange your mind and think carefully and then come and tell me."

He interrogated him in this way on two days, and it was on the third that he told him to go out and think. Then the amaNgwane arrived who had been sent to Mthunzini and had fetched Magonondo. Meanwhile the great men of the tribe had been released from gaol on the day Ngazana was arrested at Frere.
388 "Wathi uNtabainesilevu: Umuntu oyakubona akabokuletha kuye, zikhona izinda a enizozikhuluma naye nobabili".
   "Hawu! Konje, nkosi, kungaba zinda zini?"
   "Nami, mfo kaZikhali, angizazi izinda a zenu, uyakuzwa kuye. Hambani, maphoyisa, nimuse kuye, thathani nezingubo zakhe", bungeni-ke nemvela.

uNgazana esiwa eMtshezi

389 Eyakuthi qatha kuNdabainesilevu, dlenge dlenge uNtabainesilevu ati,
   "Hawu!" naye waBaona nje ukuthi namhla kunamhla.
   "Saxesibona, Ngazana!"
   "Nkosi!"
   "Uphumaphi?"
   "Hayi, nkosi, ungiphuma uqaphethu kuBeSuthu, lafo sesakhe khona".
   "Hawu! Mitanami, kepha usisekilela umpheza omobi kanga, uqewe nguyikho?"
   "Ngowani, nkosi, na?"

390 "Awezwa nje nasenhлизизweni yakho, umane uyabuza nje. Inhliziyo yakho yona iyazi. Ake ungitshele ukuba umlanga lo wathi umbulala nje, wayo-
   nen?"
   "Muphi konje, nkosi?"
   "Nace ngikhuluma nje uyawuza umzimba wakho, uyanazi."
   "Hayi, nkosi, angimazi. Inkosi ingangitshele nje."
   "Una uqekutshela lapha uzothini na?"
   "Hayi, nkosi, ungeze wangitshele lutho, notowo owezwa ngaye angabhe uyangenezela."

391 "Hawu! Wanga, Ngazana. Ufana nqiyhlo kanga, loku bese kuhambisa wele lapha kimi, loku nakhwe uyihlo uZikhali bese kuza wele lapha kimi, yena aze eze lapha kimi ngezinda abazi zilikhoni, nqiyhlo lo oyinkosi namhlanje uMacingwane, sekunjalo uBeSutha wele. Umuntu angakufuni nokukufuna ukuthi ngumuphi umntoZikhali, aze akubone nje ngobushishane nje kuphela. Akuphumle uyolungisa inhliziyo yakho weamange kahle uzungitshele."

392 Wambuza amalanga amabili, sekungolwesithathu lolu athi ngalo akake
   aphume ayopadzisa. Ayethi amaNgwane aBethu uMthunzini aBafanela
   uMagonondo, bengagaleka nje. Loku izikhulu bese zikhishwaye ejele, khona mhlana
   ebanjwayo uNgazana ebanjwa eSikheheni.
CHAPTER 20

Examination of Nyazana

393 "Run, policeman, all through the night, and call the chief of the ama-
Ngwane, tell him to hurry."

His own agents had arrived from Mthunzini by this time, and the constable
also reached the chief's place, whilst Magonondo was locked up in another room
near the office and was given his food there unseen by anybody, and not seen
by the sun, whilst Macingwane's men received their food outside.

394 In the morning Luzipho turned up, and when the office was opened he
was already inside, was the "Nail of GwaBini for Matiwane to scratch himself."

"Your men have already arrived, Macingwane, and have brought
Magonondo. Arrange everything, chief, so that when the office opens this
big matter may be heard. Here is a warrant, give it to your men to fetch
meat for you from the Government butcher, meat that you can eat there for
dinner."

395 After a little while the court was opened and the case came up.1

"Nyazana! Speak the truth. You are as good as dead, don't conceal
anything, your denials no longer help. Speak up and confess and say: Yes,
I killed the white man."

He however replied, "No! How am I to confess to something that I
know nothing about? No! Sir, I know nothing, and I asked you before to
tell me from whom you heard this."

396 Now the magistrate did not say to a constable, "Fetch Magonondo.""Macfarlane sent Shele his interpreter and said, "Open the door for Magonondo,
let him come here." There was nothing more than a wall between them, so
he just opened the door nearby, like that.

"Come Magonondo! Sit here, Magonondo! Now do you still want to
see that man with reference to whom you said I must tell you from whom I
had heard?"

397 The magistrate had hardly spoken these words when Magonondo could
contain himself no longer and burst out,

"O! Son of my chief! Where do we meet today? What did I say
to you, that you must not play in the road so soon after the death of your
father, and kill the white man. Especially as you were still in mourning for
the death of your father. You said to me: Get out, you little coward. You asked: What is it that can see us? I told you: Even the bird that
Lithethwa elikaNgazana

393 “Gijima, phoyisa, uhambe bonke ubusuku, uyobiza inkosi yamaNgwane, uthi aakahambe masinyane”.

Amaphoyisa akwakhe asefikile aphuma eMthunzini, nembala lafika khona njalo, uMagonondo wawalekwa kwanye indlu eseduze nenkantolo, ephikwelwa khona ukudla angabonwa muntu, engabonwa langa, namaphoyisa kaMachingwane aphiswa ukhona phandle.

394 Wagaleleka uLuzipho ekuseni, yathi ivulwa inkantolo wayesephakathi ‘uLuzipho lukaGwabini lokuzenewayu uMatiwane.’

“Amaphoyisa akwakho asefikile, Machingwane, afika naye uMagonondo. Lungisa-ke, nkosi, kuzothi nje uma kwulwe inkantolo kungene yona lendafakazi. Nansi incwadi, nika afantu bakho bayokulandela ukudla ozokukudla esilahele lakahwaHulumeni, ozokudla ngedina.”

395 Emva kwesikhashana yase ivulwa inkantolo, langena.


Athi, “Hayi! Ngivume nje into ngingayazi? Qha! nkosi, mina angazi lutho, ngathi inkosi ayingiishele lowomuntu eyezwa ngaye”.


“Woza, Magonondo! Hlala lapha, Magonondo! Usamfuna namanje lowo muntu othi angikutshele yena engezwa ngaye na?”


1 this was on 3rd May, 1866, when statements were taken by the Magistrate Macfarlane from Macingwane in the presence of Magonondo, and also from Mrula, who had been sent together with Zembe and nine others to seek Magonondo.
flies in the air sees you, even though it be out in the veld (for at that time the villages were not yet numerous, there being none beyond the Elands River). I said: even the bird sees you, and you replied: Get out, where does the bird get eyes? Where are we now today, for what purpose are we here, I told you how often, son of my chief, you are a child, but you sought trouble, what do you say today?

398 The white men just sat silent the while, they did not say, “Be silent, Magonondo, we had not yet told you to speak.” No, they just left him; then he said, “My chiefs, I end here. I repeat, let him ask me, as I have been told by the amaNgwane, that today it is I that slew the white man, let Ngazana himself ask me.”

Said the magistrate, “There you are, Ngazana, answer the question Magonondo has asked.”

399 But he, upon seeing Magonondo burst through the door, was quite broken, and one might see his body relax in despair, so the magistrate spoke,

“Ngazana, do you still require that I produce the man who told me, seeing that you asked from whom I heard this matter?”

“No, sir, that is the man, I have seen him myself. That word was my death, sir, because I thought perhaps I might escape through saying it.”

400 “So it was. You, Magonondo, as to what you said about the bird above seeing you, do you know then that the bird has eyes?”

“Sir, I did hear it said once that there was a bird sitting up in the sky, called umvelinqangi, which sees everything on this earth, and sees every place.”

401 “Truly, Magonondo, you are right, and that bird saw him indeed. I have heard you now, Magonondo, I have heard your evidence. As to you, Ngazana, what had the white man taken from you that you wished to kill him?”

“No, sirs, he had taken nothing.”

“So you merely coveted what was his?”

402 “Well, sirs, we were going down from Basutoland, I and Lugelezane and Matsheni and this Magonondo, we passed the white man reclining near Manziminyama just when one comes to the top of the pass, we found him just having finished his breakfast and lying down, we approached and he greeted us, calling me by my name: Good day, Ngazana! We replied. I can no longer conceal anything, I have seen him also; and he said to me: So you come from our place Estcourt? And he added: I know you, Ngazana, because you often come to us in Estcourt. Then we went on. He had with him three saddles packed on a horse, the fourth he rode on himself. Then there came to me this evil desire which has killed me, that I should take those saddles, and I said to my companions: Do we then leave such fine saddles behind? I can no longer deny the word of a man who speaks the truth like Magonondo when he said: Chief, you say we must take the saddles of that white man, what then has he
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kabi miningi yagesakhawule nje ngxenamakazi. Ngathi mina: Nenyoni iyaku-
bona. Wathi wena: Suka lapha, inyoni ivuthathephi amehlo. Sivuphi-ke 
namhlane, sizokwenzani lapha, ngiyakutshela kakhu, mntanenkosi, uyinane, 
aphika inkun. Sewuthini-ke namhlane?"

398 Bathula nje abelungu bathi du, afaze basho nokuthi, "Akuthule, Mago-
nondo, olikasho ukuthi: kholuma." Qha, bonyeka nje. Wathi, "Makhosi, 
ngisageina lapso. Ngithi akakangisibize yena njengeta sengutshela ngama-
Ngwane ukuthi namhlane sekuqini esengamalala umlungu, akakangisibize yena 
uNgwana".

Wathi uNdaBinesilevu, "Nanko-ke, Ngazana, nphendule nango esho 
njalo uMagonondo".

399 Kanti usethe ngokubona uMagonondo ethi thu emnyango, wafla vaphela, 
umuntu waBona umzimba vakhe utheleka phansi okokuphela, gathi inkosi 
uNdaBinesilevu,

"Ngazana, usafana yiini ukuba ngimlethe lowomuntu owangutshela, nje-
ngoba uthi ngayenza ngobani na?"

"O! Cha, akosire, ngyuse lona, nkosile, nami sengimbonile. Ngekaka nje, 
nkosi, ngoba sengithi zonalokumbe ngingasindo".

400 "Yebo-ke. Wena, Magonondo, kululingama lahayi owathi nenyoni eyephezulu 
iyakubona, ngyazana yiini ukuthi imnyoni inamlelo na?"

"Nkosile, ngiyagize kuthiwa ukuba inyoni ehlala lafaya phезulu, 
unvelingangi, onjama konke loku kwezele, onjama yonke indawo

401 Impela, Magonondo, uqinisile, yamBona-ke nempela lehongoni. Sengi-
zeile-ke, Magonondo, sengizeile. Wena-ke, Ngazana, waze wathi umbalala nje 
umlungu wasebujwedeni yakhe na?"

"Cha! makhosi, wayengadlanga lutho,"

"Kepha wamane wamewana nje?"

402 "Wo, nkosi, sasehla lena eLusuthu noLUGELEZANE noMatshezi naye uMago-
nondo lo, sadlulako ukuze umlungu eceambale kwaManzimnyama ukuba umuntu 
athi nje ndunye ngaphezu, samfumana esand' ukudla iblekufesi eceambalele, 
safika kuye wasiBinglelela, wangiBiza ngayenza lami, wathi: SweBona, Ngazana! 
Sewuma, makhosi. Sengizele ngisakhiwa lutho, nami ngabanye ngamBona, 
waithi: Ucela kithi eMitshezi? wathi umlungu: Ngiyakwazi, Ngazana, ngoba 
ulambu zonke iSenzukuka uSime kithi eMitshezi. Siyisile siyadlula-ke njalo, makhosi.

Uthwela izikhala ezithutha aziBelese ehashini, ecedine ngeMutshezi ngayeso. Wafika 
kinetile nempita, osungiBulele, ukuba ngizibone izikhala lezi, ngathi kuloba 
engikamba nabo: Siyazikhaya impela nakhona izikhala ezinelekile kanye na?

Nginjeze ngeBona ngiyakutsheloshana phansi ukuhulumena komuntu, useutha nje impela 
uMagonondo lamazei avakhulumayo, wathi: Nkosi, uji asithathe izikhalo
done? I replied: Do you then argue that we should leave them? Said Magonondo: You are already caught, for see, the white man knows you! but I told him: I shall kill this white man, and I added: By whom will we be seen? Said Magonondo: Even the bird above sees you. There is nothing left, sirs, that I might still speak about and that I might say further; I simply coveted those saddles."

403 "Take him, constables, and put him back in gaol. You see, Macingwane, you will now hear further from me when I get to your place. Magonondo, go you with your chief Macingwane and stay with him a few days, and then I shall come along and you must show us that place."

Search for evidence

404 So Luzipho and Magonondo went home. A week did not go by before Macfarlane had arrived and he told them, "Find me two men, Macingwane, who know the Suthu language; for these constables of mine here do not know it."

405 There came forward Mgakule, son of Macala Mvula, and he also gave him Mphepha, son of Makhuphula, though he did not know Suthu, and he told them to accompany the magistrate, these two policemen of Macingwane. They also took picks and shovels, and went up and when they arrived near Manzimnyama, Magonondo showed them the crevice, they off-saddled there and dug in the crevice and found two buttons of the white man's coat, for he himself was by now only bones, and the white man's brother identified them, "These are buttons of the coat that he was wearing." They further found a thigh bone and thought, "What are we still looking for, seeing that we see nothing else, here is a bone of his, and besides he was hidden well in the crevice. Magonondo, here is a pound, use it for food for the road, you will be called by me when the judges come."

406 And the names of those who had gone with them at the time were also asked and taken down, and the white men asked, "Where are they?" He told them "At home," for in telling them what had happened Magonondo had said, "Ngazana stabbed him with a spear, Lungelezane struck him with a club, Matsheni found him already dead, he simply rushed up and shouted jii whilst striking him with a stick."

407 Said the white men, "Why, Magonondo, how is that you say this, have you then forgotten your own language, tell me why one who shouts jii does so? Seeing that it is your language, but I also know it, and to my knowledge the man who shouts jii is he who finishes off the victim, so that in war also, when he who slew an enemy in battle goes forward to dance by himself, that other who shouted jii also comes forward saying: We were there also, my brother! referring by that to his shout of jii."
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403 "Mthatheni, maphoyisa, nimuse etilongweni. Uyabona-ke, Macingwane, usuyozwa ngami wena, sekufika mina laphe kuwe. Magonondo, hamba nawe nekosi yakho uMzangwane wokwazi kuwo izinsukwana, kuzofika mina uyosi-khombisa leyondawo ".

Kumbica lapha bemfihile khona

404 Akuphume uLuzipho naye uMagonondo. Akuphela lapha sonto engafikele uNdabainesilevu, wathe, "Nize ningijunule abantu bafa babili, Macingwane, afazi ulimi lweSiSuthu; amaphoyisa ami lapha awalwazi ulimi lweSiSuthu ".

405 Kwanye kwacela uMgamule kaMacala Mvula, wayesemnika uMphepha kaMakhulongula, engasazi-ke yena isiSiSuthu, wathe kahamba naye, amatikile amaphoyisa kaMacingwane. Sekuphethwe emapikile namakalavu, bakuphuleke-ke, bathi nza bekwaManzimnyama, alikhombe uMagonondo iqhamuka, kuthokunyeke-ke laphe, kumbiwe eqhamakheni, batho amakonobho abe makinga ebbantshi lakhe umlungu, yena eselaba ngamathambo, abe avahona ngempela umfumelweni wadombungu athi, "Yiwo amakonobho ebbantshi lakhe eghamakheni ". Baye bathole ithambo likagalu womdzenze, bathi, "Sisafunani loku asisabona lutho olunye, nathi ithambo lakhe, futhi uikholekile kakhle eghamakheni. Magonondo, nangu upondo, hamba ukuqonda endleleni, usuyobizwa mhlana kufika amajabi ".

406 Babuzwe nalafo ayechamba nabo amagama abo, abhaluke, bathi, "Baphi bona na?" athi, "Basekhaya", okuthi ekukudeni kwakhe ukhuluma kwakhe uMagonondo, "uNgazana wamcifisa ngomkhonto, uLugelezana wamshaya ngenduku, uMatshe ne wamshamana esefile, wofika nje wathi jii esho ngenduku ".

407 Bathi abakwemusho, "Haxe, Magonondo, ukukhulumelani lokho sowsikhokhlele kukhuluma kwakhe nje kungokwakini, ake ungilandise wena-ke ukuba osuke ethi jii usuke elini? Loku ulimi ngokwakini, kodwe nami ngiyakwazi, mina ngokwazi kwami umuntu othi jii kusuke kungqeledelayo, okuyaye kuthi nasempini uma kuqiyi loona omhulelwe kuxqala osuke nalona ofika wathi jii, wathi: Sisikhona wethu! usho khona loko ukuthi jii kwakhe ".

* actually this was not his brother, but James Francis Metcalfe, who had been living with Moncrieff on his farm. The buttons were identified by the words "Peter Scott Edinburgh" on them, Metcalfe having an old coat of Moncrieff's with the same buttons.
Said Magonondo, "No, sir, there is nothing in this that I would deny, indeed you have spoken the truth, it is so."

"Let us part here, it is for you, Magonondo, to decide whether you will go and stay with your chief or whether you prefer to return home. You may do as you please." So they parted, the magistrate going to Basutoland with his own induna Faku Malaso and many constables, for it was he himself who was going to speak to Mlambo (Molapo).
Atlii uMagonondo, “Cha! nkosi, alikho engiliphikayo enkosini, impela inkosi iqinisile, kunjalo”.

408 “Asahlukane-ke, wena Magonondo, kukuwe noma usathanda ukwethekela enkosini yakho, noma usufuna ukuya ekhaya, kukuwe konke”. Bahlukane-ke, uNdabainesilevu aye kwamshweshwe, uhamba nenduna yakhe uFaku wakwa-Mabaso, namaphoyisa amaningi, nguye luqoBo lwakhe oyakukhuluma noMlambo.
CHAPTER 21

The Magistrate goes to Basutoland

409 They came to Mlombo's, the son of Mshweshwe, and the father of Jonathan. The magistrate said to him, "Come aside, we want to have a talk."

They went some distance away, together with his induna and interpreter, and Mlombo brought his induna. Then he related to Mlombo what had been done by his own subject Ngazana, and told him, "Ngazana, however, I have already arrested, he had gone to sell horses at Frere; but of those that killed the white man together with Ngazana I still lack Lugelezana and Matsheni. Chief, I want you to give me those two men of yours, then the matter will have ended as far as you are concerned."

410 Then they went back to the council, but the white men in their cleverness had done a wise thing to ask Macingwane for men who knew the Suthu language.

For there happened to be present the son of Ntanjana, Habhiyana.

"Hi there, Habhiyana!" shouted Mlombo.

"Sir!"

"Can you see the twig that will strike you in your eye?" he asked in Suthu.¹

411 Of course Mgumule heard this because he was listening, for actually this matter had already been discussed in secret in Basutoland, that Ngazana had murdered a white man, and the white man's hat had been seen.² Immediately Habhiyana dashed to his horse, whilst Mgumule ran to the magistrate and told him, "Sir, that man is one of our people, he belongs to those who came up here together with Ngazana," and he told him about the warning which Mlombo had given to Habhiyana, and immediately the horses of the mounted police were brought.

412 Habhiyana was not yet far off when they were also in the saddle, and when he looked round he saw them quite near, he whipped up his horse, did the son of Ntanjana, and they said, "No! Let him go, so that he can show us the way." Whenever he vanished behind a ridge they would almost immediately be there and soon he dismounted from his horse and reported to Makhosini,

"Sir, here is a party looking for Ngazana," so Makhosini immediately took his gun, Mgidingo took it from him and hid it, and at that moment the magistrate's men were standing ready to see what would happen, they also looked at Mgidingo, for Makhosini was still a boy.
uNdaBainesilevu ekhuphukela eLusuthu

409 Baye bunjike kuMlambo kaMkhweshwe, uyise kaJonathane, amthathe uNda-Bainesileven athi, "Woza lapha, sizokhuluma".


410 Babanye-be beze ebhanda, kanti abehlunga ukukhulakani phapho saBahlale benza ngokuhlakanini phapho saBabane ke aBucensane abantu abazi isiSuthu.

Ukhuba lapho umfo kaNtanjana uHabhiyana, "Yela, Habhiyana!"

"Nkosi!"

"Ungalubona yini uluthi nxa luzokushapha esweni na?" ubuza ngaso isiSuthu.


1 this proverb, which refers to accidents which may fall on anyone unforeseen was used to give warning to Habhiyana.
2 In the record of the trial it is stated that a native doctor called Saduma said that he performed certain ceremonies on Ngazana and Matyneni that are deemed necessary after killing a human being and that he was told by one or both of them that they had killed a white man. The matter was evidently no longer a close secret by this time.
They told Mgidingo, "We are here to fetch Lugelezane and Matsheni. Give them to us."

Mgidingo asked, "But what is the matter, my masters?"

They replied, "They have murdered a white man."

Mgidingo called to Lugelezana, "Lugelezane, here are those who have come to fetch you, they say you killed a white man together with Ngazana," and so he just collapsed, he said no word, he just remained helpless.

The white men said, "We must bring back the saddles that the white man had with him, four in number."

Mgidingo sought them out and produced then and told them, "The one who is not here, my masters, is Matsheni, he has been notified by his relatives yonder at Vubane at Mkhosi's, where as you Mgamiile also know, some girls are in seclusion; I think the feast will be tomorrow. That is where he is."

So they took Lugelezane away. When they were a little distance away from the village the sergeant said, "Go immediately, Mgamiile, to Mr. Macfarlane, seeing that they say that Matsheni is at Mkhosi's, lest they warn him."

Matsheni arrested

The magistrate had borrowed a horse from the chief so that his other one might not get too tired, and they had barely told him a word of what had happened when the horse was caught and Mgamiile mounted it and dashed off together with Mphepha, and they spent the night near to their destination. They asked the people there,

"We hear it said that there is one of our relatives, called Matsheni, around here," and their host replied, "Come along, I will show you; so that man is a relative of yours?"

"Yes."

"And where are you making for?"

"Oh, we have been sent to Matsiyeni, we come from Matsheni's home at Zikhali's."

"Come with me," and he shouted, "Hi, Matsheni!" and he answered. "Come out and see some kinsfolk of yours who are here," for these agents of Luziipo were of the same Dungazwe regiment as Matsheni himself. He no sooner set his eyes on them than he exclaimed, "Indeed, these are Dungazwe men of my regiment. Good day, friends, where did you come from?"

"Well, Khoza, we come from home, we are on an errand of the chief."

"Really? so you have been sent by him himself by 'uZiipo (nail) of Gwabini for Matiwane to scratch himself'?"

"Yes, sir! So it is."

"Let me find you some food."

So they sat down outside while he went in to announce them to the head of the village, and told him, "Here are some of my tribesmen sent by our chief
Eathi kuMgidingo, "Silapha nje, silande uLugeleza noMatsheni, sinikeni bona".

Wathi uMgidingo, "Kepha ngabe yini, makhosi, na?"

Bathi, "Bafutule umlungu".

uMgidingo wamemaza uLugeleza, wathi, "Lugeleza, nampa la ba bakuIandile, bathi nabudala umlungu ninoNgazana", naye wamane wafa nje, akeze akhumala lutho, wamane wafa nje.

Amakhosi athe, "Siboze sifike nalezo zikhala umlungu ayezikhwele, zikhala ezine."

uMgidingo aziguDuze azikhlphe zonke, athi uMgidingo, "Umantu ongekhoke, makhosi, nguMatsheni, umenywe ngabakubo bale eVubane, kwaMkhosi, njengoba nina-ke Mgamule niyazi kwaMkhosi kwongo izintombi khona, ngicama ngaithi umsindo wyoba ngowakusasa. Ulapho-ke lapse ekhona".

Bamqabe-ke uLugeleza. Na besecelelo komuzi usayitsheni wafo wathi, "Humba manje, Mgamule, khona manje, naye kuNdabainesilevu, njengoba uMatsheni buskhomba kwaMkhosi, bangaze bayomethusa".

Ukuboshwa kukaMatsheni

Aze uNdabainesilevu aboleke ihashi elinge enkosini, liphumuse leli lingaze lindiniwe, banede nje ukutlhe kwathi lelo lese libaniywa ihashi, wayiqhana uMgamule, babesuka boshabili noMphema, baye balala educane nakhona, bafike bazibuzise bathi,

"Sizwe kuthiwa kukhona umuntu wakithi lapha uMatsheni", ake ahi isibanibani, "Wozani ngiyonikhombipa, ngowakini lowomuntu na?"

"Yebo".

"Kepha nina nibe ngebhophi na?"

"Cha! Sithunywe eMatsiyeni, siphumla khona kubo kuMatsheni kwaZikhali".

"Wozani kimy", ahla ahi, "We Matsheni!" asabele.

"Phuma uzobona nampa abantu bakini", ngowabo bakumatsheni yimiDangazwe amaphoyisa kaLuzipho lona. Banede nje ukubathi nha ahi, "Ha! yibo impela owethu yimiDangazwe! Sanisona bowethu, niphumaphi na?"

"Hayi, Khosa, siphumla khona ekhaya; sitshumva ngakakhosi ngezindaba".

"Yebo-ke, nikhunuwa yilo ' uZipho lukaGwabini lokuzenwaya uMatiwane?'"

"Yebo babba! kunjalo".

"Ake ngifane ukudla".

Bahlala nje khona lapho phandle cesyoba fika kumnunzane, wathi, "Nampa abantu bakithi bathumywe yinkosi yakithi emaNgweni, indala isibunulele,"
of the amaNgwane, and they are very hungry," they were very relieved (to see the man they had come to arrest), they were given beer and related all the matters pertaining to their regiment, he having by now produced food also, the son of Nkeshana Khoza, meat and beer and curds; the aBeSuthu helped themselves to the sour milk, whilst the amaNgwane fell upon the meat and beer.

419 "O! son of Nkeshana, that we come to you and you see us here, is that you also should eat and the food go down and we eat also, come here and let me handcuff you." So he got up, did Mgumule, the son of Mucala, and put on the handcuffs, telling him, "Let them give you your blankets Khoza," but the other lost his self-control, he asked no questions, betraying himself completely thereby, they gave him his blankets, and a great weeping arose, for his children also had come to the celebrations, and asked the others, "What has he done? What has he done?"

420 Then they went off with him and reached Mlambo's. The magistrate thanked him,

"I thank you, Mlambo, for now I have got them both," and Mlambo gave him an ox with the words, "Here is food for the road, sir, go along and eat it," they slaughtered it there and it was cooked all night, excepting one leg, that being reserved for roasting later on, for there were European mounted police there also (who apparently had their own ideas about the manner of cooking).

They thanked Mlambo, took leave of him and departed, taking with them that whole ox.

Trial of Ngazana

421 They arrived home and waited for the judges, they waited six months. They were removed from Estcourt to Ladysmith. Then, before the date the judges were due to arrive, the order was given, "Go and tell Macingwane to bring along all the children of Ngazana."

The appointed day for the judges came and by that time they were down there, all three, and those who still had their mothers brought them along, for hitherto they had been in Basutoland. Macingwane had fetched them all down.

422 They came down at the same time as the judges, they had barely arrived in Natal when they had to go straight to Ladysmith. The case came up, but what was there still to be talked about, seeing that they had confessed to having murdered the white man? So the judges very soon decided the matter,

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3 when a man is nervous, the food he eats does not go down but sticks in his throat. Matsheni was ill at ease, so in order to enable him to enjoy his food, the policeman proposed to arrest him forthwith.

4 actually, the case was tried at Estcourt on 22nd October, 1866. According to the record of the case in the Archives, Maritzburg (Supreme Circuit Court, 1866, vol. 26), "Ungazana, Matyeni and Lugelezane, Natives, belonging to
bachasule badele baphike utshwala baso zonke izindaba nesobukutho babo, usekukhiphile ukudla uma kaNkeshana vakweKhosa, wakhipha ingama nolshwala nomasi, bazidlela amasi abeSuthu, amaNgwane aphangela enyameni nasetshwaleni.


Babonga kuMlambo bavadelise bahamba, bayithathe yonke inkabi le.

Amajaji athetha icala

421 Bayafika lapha ekhaye, kwaladlewa amajaji, kulindelwa izinyanga ezithupha. Baswusa eMtsheni basiwa eMnambithi. Kwathi amalanga engakapheli amajaji, kwathwa, “Hambani, uyothi kuMacingwane, akasondeze bonke abantuwa bakaNgazana”.

Ayafika amalanga amajaji nje, shephelele lapha bophathathu, abase nonina beze nonina, kuyalapho bele eLusutha. Wafaalanda nembala uMacingwane, baze bazifika lapha.

422 Basifikisane nawo amajaji, benela ukufika nje basebezlila seneqonda khona eMnambithi. Selifangena icala, kepha kusayokhulungaceni loku shebezumile bathi bambudala umtungu. Abeze alinguma khona njalo amajaji athi iyazi

the tribe “Amangwane” and being British subjects domiciled, and now or lately residing in the County of Weenen, in the said Colony of Natal, are all and each, or some one or more of them, guilty of the crime of murder:—

In that, upon or about the Seventh Day of December, in the Year of Our Lord One Thousand Eight Hundred and Sixty-four, within the Basuto country, being a territory in South Africa, and at a place near the Drakensberg, southwards of the twenty-fifth degree of south latitude, the name of which is to the prosecutor unknown they, the said Ungazane, Matyeni and Lugelezane, [being such British subjects as aforesaid], all and each, or some one or more of them, one Robert Hope Moncrieff, also a British subject, then or lately theretofore residing at or near the farm “Culfargie”, in the County and Colony aforesaid, farmer, . . . did, [within the jurisdiction of this court], unlawfully, and maliciously kill and murder.” The words in square brackets were inserted later because the argument was adduced by the defence that the crime was committed outside Natal.
saying that blood was not paid for except with blood, the matter was settled on a Monday and the verdict was that they were to be hanged on a certain following Monday. So their wives and children stayed there, the appointed day came, and on the day before the execution they were sent inside to bid them goodbye.

423 The next day at about eleven they were all called together to witness the execution of those who had murdered the white man, they were put in a place of vantage, all the wives and their mothers, and those three were placed together high up opposite their wives and mothers, and were put inside the traps to hang them in, the execution taking place inside the building. The ropes were put round their necks whilst they were looking on, their traps having been put in line. Then there arrived the executioner and he placed each one in his own trap in turn, they were told to climb up on top and stand there, then he touched the trigger, all three just disappeared, and now they were hanging stone dead.

424 Then their wives and mothers were told, "Go down now," they were given a note and told to go and receive food and go. Magonondo was paid twenty pounds, Myamule and Mphepha were directed to receive the salary that was drawn by constables per month, but the salary of constables at that time was very small.

The people scattered and that was the end of this matter.
alenanane, kunqunywe umsombuluko kuthiwe bayonqunywa ngomsombuluko othile, sebehlala khona lapho abafazi babo nonina, lafika-ke lelolanga elikhonjiwe, kwathi mhlana beyobulawa kusasa bangeniswa kwathiwe abayobavalelisa.


Bachitheke ihe iphelela lapho-ke indaba.
CHAPTER 22

Story of Ngazi

425 The chief Luzipho and his brother Mondise called together the amaNgwane.

"O! maNgwane, I did not call you together for nothing, this is what I have to lay before you. Seeing that Ngazi’s elder brother (Ngazana) is now dead, and there is a war on in Basutoland, and scarcity is getting worse, I say, friends, allow him a place to live, for you know that Zembe (the induna at Ngazana’s kraal) and Ngazana engaged in rivalry at Mti’s, and could not agree but quarrelled every day." The councillors replied, "Yes, son of Matiwane, we know that, indeed they were always wondered at because people continually had to interfere between them."

426 He said, "My men, this child of mine has been troubled enough, you his uncles, find a place for him, for I think he should not return to Mteli’s kraal, because Zembe always used to fight with his elder brother, and how would he behave towards this child?"

427 Then spoke He who enters on account of enemies, Mondise, Kraal-head who fights people himself, fog-breaker to let the sun shine he said,

"Yes, chief, I also agree that there are two things about this prince that will provoke insults; Zembe will say this little Lukhozi-ite stole the cattle of the chief Mondise, all of them, and now he wants to return to this place. I, sir, look to you for assistance for this orphan of mine, because it is you who are trustee for all the things of your elder brother, do not give him to anybody else, because to commoners he will be a target for their insults, namely that he stole the royal cattle. This is my opinion, maNgwane, let us look after this lad of Matiwane always."

428 They replied, "Yes, sir, all of us agree with you, where did you find this solution, we all agree, for there would be this insult that ordinary people could throw at him. Seeing that he could be abused without yet having done anything wrong, and Zembe could insult him and quarrel about the kraal of his mother Mteli."

So Luzipho the chief thanked them and they (Ngazi and his women folk) had a small hut built for them where they slept together until a big hut should be finished.

429 Then okuSoncaka² came from the Ngwageni kraal to the chief and told him, "I would like to live near to you," thus spoke the mother of Mnunja
Indaba kaNgazi

425 AwaBize-ke amaNgwane uLuzipho nomnewabo uMondise.

"O! amaNgwane, anginibizeli lutho, nanku enginkhombisa kona, ukuthi njengoba sekubulewe umnewabo kaNgazi nje, impi igalwa eLusathi, kukhule nendala, njithi bEntungwa, mboneleni nina indawo, ngoba nigaZi ukuthi uZembe noNgazana bebeBanga indlu yakwabo yakwaMteli, bengathandami belwa zonke izinsuku." Athi amaNgwane, "Yebo, wena kaMatiwane, siyakwazi lokho, nempela babebatsheza njalo belangulwa".

426 Uthi-ke, "Makhosi, umntanani likade lidinile, boqise mboneni, mina njithi angefe esafanyela laphaya kwabo kwabo Mteli, njengoba uZembe eyelwa nomnewabo anga njani-ke enganeNi".

427 Wathi

uMangena-ngezitha-ekhaya uMondise,
uMumzanana ozihlabanelayo, uMqabula-nkungu kuvele ilanga

wathi,

"O! Yebo, nkosi, mina njithi iZinhamba kulomntwana sezimbili; uzofika uZembe athi luKhozana lwadla nenkomo zenzosi zikaMondise zonke, sekubuye kuze laspha. Mina, nkosi, ngibonele wena lentandane yami ngoba ngwe obohisa zonke izinto zomnewabo, uweze wamarika futhi onumye umuntu, ngoba ababo-

kazana kuzo yona nhlamba, ukuthi kwadla nenkomo zenzosi, ngisho njalo mina, maNgwane, njithi askasilondolozele yena njalo okaMatiwane".

428 Bathi, "Nkosi, sonke siyakwumela, nkosi, ingabe wena leligama ulizezephi, sisho njalo sonke, sekungaba yigona nhlamba kubontukazana. Loku ubene-

nhlamba engakenzi lutho, uZembe ubeenhlamba embangisa indlu yakwabo yakwaMteli".

Hayi-ke yaBonga inkosi uLuzipho, bakhelwa ixitshana laba linge balala ndawonye, kube yikhona kuzogawulwa elikhulub

429 Kwase kukhuphuka okaSoncaka eNgwaqeni esethi, "Ngikhanda ngizokhala ecelele kwakho", kusho unina kaMnanja, esho kuLuzipho, wawuma-ke wakhu-

1 mother of Mnajana mentioned below. Cf. §458 11-m.
to Luzipho, the latter agreed and she came up, and when she settled with him he told her, "Mother, live away a little distance, I thank you for coming here, and I give you this child into your care, but I do not give him completely, for you will be under my eyes and he also. I say, let him live near your kraal mother. I shall not merge the kraal of my brother with mine, for then my brother's might eat up mine, which would become my brother's in this way. And as for them, I am not simply thrusting them upon you, you must merely keep an eye on them."

430 In this way the young man found congenial surroundings and other young men and so lived very comfortably at the Siphahleni kraal, whilst the widows of his elder brother went to live at Phahlindlela, he plunged into the young mens' life and pursuits and soon was quite at home.

431 Behold now Mnkosazi, a sister of Mnanja, going to be married to the amaNgwe chief,² so the chief summoned together the amaNgwane with all his might, so that these three huts might be built and finished quickly, in order that when the amaNgwe arrived they should be ready. So the women fetched grass and the men fetched the wattles and the huts were built and finished in a short time, there being now five together with that of okaSoncaka and Masi-kisiki, son of Gaqa Hlongwane,³ and those three of Ngazana's widows. It was by now a real village. Thus when the bridegroom's party of Manzezulu arrived, they were able to stay at the Phahlindlela kraal.

432 Two days went by, when Macingwane went to sit on that stone of his that looks like a chair, on one side of his village (the wedding party having now arrived), for in those days the old men used to get up very early in the morning to see everything that happened, and now he observed, "Why! There is a woman getting up with a young man while it is still dark! That is one of the wedding guests, and she is okaHlatshwayo a widow of Ngazana." Then as it got a bit lighter, he again saw, "Ho! There is somebody else getting up out of the long grass. Why! that is one of our own folk and the woman is my daughter-in-law okaSibatha, and her cavalier is Mahemu!" He said to himself, "What! So I am going to be left by myself!" and the women are planning to leave," so the wedding guests had barely left a day when he sent word to Shomela, telling his messengers to complain to him (because Shomela as induna should have prevented these misdemeanours), and he also sent to Hlangabeza Shabalala, a medicine man at Zinyathi, he summoned him after Shomela had arrived and told Hlangabeza what to do, and then he said, "Make a start with them, Shomela."

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434 He asked, "What else am I to do with them?" "Tell them to go into the hut," however, okaNdaba Mabizela⁵ was ill, she who was Magodongo's mother.

"You, Nthebe and Mahemu and Masi-kisiki," he said, and told them to sit near the door of the hut into which the women were going to be sent, so
A village of the amaNgwane, with the Drakensberg in the distance.

430 Yasisakala insizwe wafumana izinsizwa zingemasoka, wasizakala wasala yena eSiphahleli, omkamneckabo bayaba khona-ke kwaPhahlindlela, nayo yanga njalo yathi bhe ebusokeni, yejwageli masinyane.


432 Kwaphela izinsuku ezimbili uMacingwane eyathu, isikhathi lakhe kubekhulu nesitula ecelelwe komunzi wakhe, abayeni befikile, nyoba kuqala amadoda agwendanga ekwenzeka, kakhulu kakhulu kwakhe. Abafazi abaluleke kwakhe, "Ha! Nanguya loyamfazi uvuka nensizwa kusemnyama, ngomunye waBayeni uvuka noka-Hlatshwayo yena unkaNgazana”.


434 Wathi, “Ingabi ngisezokuBakhulumisani?”
   “Wothe abangene lapheya endlini”, okaNdaba Mabizela uyaqula-ke, yena wina kaMangqoma.
   “Nina-ke Ntshebe neave Mahemu noMasikisiki”, wathi mabahlale eduze komnyango lapha amakhosikazi ezwengu ekhona, khona bezokuzwa ukuThi

2 to Maniezulu, son of Phuthini.
3 a commoner who had been told to come and live there.
4 this conclusion was justified as what he had seen was a sign that these widows of Ngazana would presently run off and marry the men they had been misconducting themselves with, since the white man’s law now prohibited interference with a widow’s wishes in this respect.
5 since this third widow of Ngazana was ill, only the other two widows took part in the performance that was now enacted.
that they would hear that there were people outside, "Make a bit of noise, so that they will be afraid even if they might think of running away. Call them, Mananambana."

435 "My father Shomela calls you. He says: Go into that hut, there is something he wants to discuss with you." and then they opened the door for their stable-bull, namely Ngazi.

"There was nothing else I could do, I had seen what they were up to, they were going to leave me." Now it was in the middle of the day. The order was given, "Mahemu, Ntshebe, Masikisiki, do not go away from here, and as soon as you see anyone try to run away, clout her on the head and send her back into the hut."

436 Then their bull went in, he asked no questions; and when the one turned aside and thought of running out she heard the men at the door talking and was afraid to go out, and he threw away the one and took the other; and after this they had no further mind to do anything else but stayed on, after this that he had done to them they could no longer go out. Then those men went away from the door and he stayed there two days, his father sending beer, and his wives sending food, and they were not permitted to go out before those two days were past, they came out on the third and the bull henceforth did not leave the kraal, and so was no longer reckoned amongst the young men yonder.

Story of Mthemelele

437 Mthemelele (also a member of the Lukhozi faction) crept down stealthily from Basutoland, for his heart was set on seeing his sister Mthethwase. However, the people insulted him all night, for there was a beer party in progress. Next morning they reported his presence to Luzipho, after having bound him, "Sir, here is Mthemelele come back, just as they used to do when coming down to steal cattle."

"Where is he?" asked the chief.

438 "Yonder, sir," and they told him everything they had done to him, and he went there and said,

"Men of Ngwaqeni, this man whom you have tied, what harm had he done? Tell me! A man of such high rank that I should say he is higher than you all sitting here, my uncle next in rank to Matiwane, you went and bound Matiwane in his own kraal? Now what can I do to them? For even if he had come to work evil magic, he would still only have come to do so to his own children, and you should not have done this to him, and even had he come down to steal those cattle that you say that he had come to steal, he would still only have been stealing his own cattle. I, seeing that I am here, watch over everything belonging to my late brother, of whatever kind, and whoever thinks to trouble my uncle must first come and tell me," and he put his finger in his mouth and sucked it hard and said, "Do it again tomorrow if you dare."
kukhona ibandla, “Nibange umsinjwana, bazakwesaba nama bengabe beca-
banga ukubaleka. Babize-ke, Mananambana”.

435 “Uthi ubaba uShomela uyanihiba. Uthi: Ngenani lapahya endlini,
ikhona into azoyikhuluma nani”, bayivulede inkunzi yafo yesiBele, uNgazi-ke.
 “Ngingebe ngisenzu ngokunye, sengikubonile ukwenza kwabo, sebezongi-
shiya,” emini kwa wo! Kuthwe, “Mahemu, Ntshebe, Masikisiki, ningasuki
lapha nina, nenele nje nithi ningakufuna okubalekayo nikanukule ngempama
nikubuyisele khona endlini”.

436 Ingene inkunzi yakwabo ingabe isabaza; kuthi omanye uma tata ufuna
ukuphumana abezwe bekhuluma laba enyango besabe ukuphumuna, ikukulelwe lokuya
ithathe lona omanye futhi, kube yinkohlakalo manje abasenakho ukwenza okunye
manje, uma eseneni lowomsebenzi abasenakuphumela phandle. Asuke manje
lamadoda enyango, abale-ke izinsuku ezimbi, uyise usa utshwala, omume
basa ukudla, abasakho ukuphumla zingakapheli lezonsuku ezimbi, kwaZe kwathi
ngolwesithathu baphuma, inkunzi ingabe isaphuma njalo-ke manje, iphume
ezinsizweni lapha.

Indatshana kaMthemelele

437 uMthemelele wayenyenyile ukupa lapha, ephuma khona ngaphezulu, inhli-
ziyo yakhe ihluthukele ukuzobona udadwafo uMthethwase. Bamendule umntane-
kosi bonke abusuku, kudlwe abutshwala. Kuthi ekuseni kube yikhona beyombika
enkosini kuLusipho, sesembophile bathi, “Nkosi, nangu uMthemelele useletapha,
njengoba beyiloku behlula bezokwetha izinkomo”.

 Ithi inkosi, “Uphi na?”

438 Bathi, “Nangu, nkosi”, yikhona sebeyitsheha ngakusasa konke aBebemenza
kona, wathi eza, wafike wathi,

“Madoda aseNgwageni, lomuntu enimbophile woneni na? Ngitshelela! Inkosi engaka bengingathi lomuntu unahlula nonke nihlezi, uyise welama uBaba
uMatiwane emhlana, nibopha uMatiwane emzini vakhe? Konje ngiBebem-
zenjani? Noma eabezolakatha, ubengabe uthakatha abantwabakhe, beningeze
naze nimenze nje, noma ubezokwela izinkomo lezi enizisho ukuBeka ubezokwela,
ubezokwebe izinkomo zakhe. Mina njengoba ngihlezi lapha ngibonse zonke
izinto zomnevekuthu neenjamnjam, umuntu abothi emnhlapha umntakaBaka
abetshele mna kugala”, afake umuntu emlyenyi wawucinda wawutshikiza
wathi, “Nize niphinde nangomo nulo”. 
Then a goat was fetched and they both sat down to a huge beer pot, drinking together, the goat arrived and was given to him. Next morning he thanked him and took his leave, “Don’t do this again, for in this way you might be killed by the people, but if you want to come and see me, my uncle, you must not creep in stealthily, you must walk straight in to me and not go to the ordinary people, for this kraal here is yours. And even today we still miss you in this your kraal and your father’s, it is you who are senior to all the sons of Masumpya, for your father was next in birth to Matiwane himself. Who is there to challenge you in this village? Of the same rank as yourself there is only I, no other, not one, for your father followed Matiwane even as I am the next younger brother of Zikhali, there is none besides us two, it is only we.” So they took leave from one another there. It appeared as if he could not stop talking, and he said finally, “I miss you in this village here.”

So he now took his leave and went, and after that whenever he came down he would stay at Siqeketho’s, until eventually they were forced to return to Natal by the war in Basutoland.

Defection of Makhosini

Makhosini also (as one of those who had to return to Natal) was cast up on the other side of the Nconcosi (a tributary of the Mnambithi) and sought to gain control of all those who lived there. Macingwane immediately rushed off to Estcourt,

“My chiefs, here is this son of my late brother, Makhosini. I thought that he was just living there for a while and would return in due course to find himself a place to live in the land of his father, but now I see that he no longer permits my messengers to go about, I notice that they have transferred their allegiance to him, all the people yonder around the Nconcosi, so I say, sir, if you do not interfere between us I might strike him and he grab my stick, for he is no longer a child; there is a phrase used by Shaka: No buffalo worsts its own calf, but the calf overcomes and kills the old one.”

He was given some police the same day, “Let them go and let two men from you and two men from Makhosini go along and they must show him a place on the upper Mnambithi, they must point out to him that all the water that flows into the Mnambithi from this side is in Ncwado’s land and on the other side of the river it is Makhosini’s, the water that flows into the Mnambithi is that of Makhosini, that on this side along the Nconcosi is Ncwadi’s.”

Immediately all the numerous NdaBu villages of Mlindile moved and went over to Makhosini, these being such as had not gone up into Basutoland with them, but whom he had stolen, this cunning fellow, who joked with the old women and familiarly laid his arm around people’s necks.

The government intervened and told him to abandon these practices but nevertheless he did not cease courting popularity, so that even though he

uMakhotini

440 NoMakhotini wayeke phesheya eNconcosi wahle wafuna ukubathatha bonke labo. uMachingvane wayesephonseka eMtshezi, “Makhotini, nangu umfana womnewethu uMakhotini. Bengithi uhlezi nje uzobuye azibonile indawo ezweni likayise, azakhele nje, manje sengibona engasawumi ukuba ngibathume mina abantu, sengibona sebebhwele ngakuye bonke abantu laphaya eNconcosi, ngithi, nkosi, uma ungasehlukanisi ngizothi ngiyamshaya ayibambe eyami induku, ngoba akasesiye umtswana; washo uShaka wathi: Akunyathi yahlula ithole layo, bebe liyahlula yimi nje kuphela, liyihle nje, akakho noyedwa, ngoBa uyihlo welama uMakhosini, ngithi, nkosi, uma ungasehlukanisi ngizothi ngiyamshaya ayibambe eyami induku, ngoba akasesiye umtswana; washo uShaka wathi: Akunyathi yahlula ithole layo, bebe liyahlula liyiphi yiniphi

441 Wafika navo amaphoyisa khona musuku lokho, “Baze bahambe bafa babili naphabana kwwe nabavela kuMakhotini, bafomkhumbisa indawo entha noMnambithi, bontshengise amanzi aseMnambithi ukuthi amanzi oMnambithi ngapha nganeno kuvwaNcawadi, ngapha ngahlephana kukwaMakhotini, amanzi agobhozela ngaseMnambithi kukwaMakhotini, eza nganeno ngaseNconcosi kukwaNcawadi.”

442 Hlephu yonke imizi eminingi yakwanda kaMlindile isithutha iya kwabaMakhotini, kungesibho nabachambise nabo baya oSithu, usebebhile, isohongolansondo, lidla ngokudlala nezalukazi, lihambesakhe amadoda awagaze enthweni. Abalulele umunye amabhiya ngapha akanye lokho ngoba uloku engakhukelile ukushela, abhi yonke ethi ubaletile lapha enGoba abantu babuyise
said that he had brought some subjects of his to eNgoBa they ended up by quarrelling with Ngwadi, to whom he had already handed over his tax book and had told Ngwadi, "You are my father, I am not chief."

443 Behold now one day the beer of the first fruit ceremony getting the better of him, so that Ncwadi told him to go and sleep at Mdineka NdaBa’s, and an ox was sent after him as present, but instead of going in he went straight on and spent the night at Mngayiya’s at his own kraal the Nobadina. When the ox was brought (to the kraal the chief had mentioned) the man who brought it asked, "Where is the chief’s son?"

444 They informed Ngwadi in due course, "He did not sleep where you told him. He went and slept at Cula’s, at Mngayiya’s."

"What!" There was a terrible rage! He said, "Go there immediately and tell him to clear out without delay." They found him having already caught a kid for Makhosini, (which was considered another sure sign of collusion between the two). After that Makhosini was afraid to return, so that whenever it was necessary it was Mlungu son of Deliwe, his great induna, who came, and he himself never put in an appearance again.
Bafike haxabenako noNgwadi, esemnike nebuku lokuthela wathi kuNgwadi, “Ungubaba, mina angisiyo inkosi”.

443 Nanku sokukhula utshwala bomkhosi athi uNgwadi akayolala kwaMdineka Ndaba, wayelandelwa yinkabi ngemva, kanti usefike wahlaba wedlula, wayolala kwaMngayiya kwaBakwabo kwaNobadina. Qatha nenkabi loyo owaethunyiwe, “Uphi umntanenkosi?”

444 Bayafika bamshele uNgwadi ukuthi, “Akalahanga lapho kusho khona inkosi. Uye walaala kwaCala kwaMngayiya”.

CHAPTER 23

Family names and amaButho

445 The isibongo of the royal family is Hlongwane. The genealogy of the chiefs is given in the next chapter.

Amongst the old isibongo that were represented in the tribe before it set out on its wanderings, and which are therefore considered true Ngwane family-names, we may mention the following: Mahlobo, Zondo, KhaBa, Zigode, Luwuno, Khoza, Ndaba, Goza, Mdluli, Gumede, Mazibuko, Ntshali.

All of these are still represented amongst the amaNgwane today.

446 Well over a hundred family names, including such well-known ones as Dlamini, Dladla, Hatshwuya, Khumalo, Mlangeni, are also represented, many of them by large family groups. A proportion, difficult to estimate, consists of strangers who only joined the tribe after the amaNgwane had re-assembled in Natal under Zikhali. There are also the Swazi who came in the train of Nondalati or later.

447 Amongst the leaders of the tribe who took part in the battle at Mhbolompo, Msebenzi remembers, besides those mentioned in the text, the following: Khunjwayo (father unknown, Hlongwane), Mbenge kaNgudu (Hlongwane), Ntsosho kaNgolo (Hlongwane), Mashobana (father unknown, Hlongwane), Zulu kaNtshani (Hlongwane), Ntumbo kaHlongwane (Hlongwane), Mamangalal (father unknown, Hlongwane), Duma kaMkhwiBisa (Zondo), Demane kaMzakaza (KhaBa), Zidumbu kaSoBatshova (Zigode), Bhokodwane kaSivovo (Ndaba), Cebisa kaMakhongwane (Luwuno), ilekeza (father unknown, Khoza), Mthena (father unknown, Ndaba). Of Mampemwane (father unknown, Hlongwane) he said that he had remained in Basutoland when the tribe left it for Mhbolompo.

1 this man remained in Basutoland.

2 this was a younger brother of Mboni kaSoBatshova, the great induna (indunankulu) of the tribe. This functionary has no area allotted to him. It is of interest to note which men successively held this important office. Note also that they were never of royal blood:—

SoBatshova (Zigode) was followed in office by his son Mboni kaSoBatshova (Zigode), followed by Mbangulana kaMpanjana (Mlambo), followed by Mbuyayi kaMobiwa (Zigode), followed by Siluleana kaMbongulana (Mlambo), followed by Mjwageli (Phakathi), apparently a failure, for after four months he was followed by

Ndongo kaMboni (Zigode), see No. 2 above.

It is seen that, though the office is not hereditary, three successive generations of the Zigode, and two of Mlambo have held it.
Below are listed the regiments of the amaNgwane. Their dates of enrolment I am unable to supply, except that of the iziCashi, who were formed when Mpande became King in 1840. Among the later names there are several obviously taken over from the Zulus.

The regiments of the older chiefs appear to have been forgotten, sure proof that the system was not an important element in social structure. There was no rule for the naming of regiments, but ancient names were used again now and then. There is evidence that formerly there were only a few regiments at any one time, and that there was a distinction between those of married and unmarried men. The subsequent enrolling of numerous regiments by Zikhali and his successors was probably influenced by the practice in Zululand.

Regiments of Matiwane: 1 uShiyi (his own). 2 isiChwe. 3 uLwandle. 4 uSimbi. 5 uNobudina.

Regiments of Zikhali: 6 iziFulatheli (his own). 7 iziCashi. 8 izinTongathi. 9 iniDlenewe. 10 iniDumezulu. 11 iniDungandaba. 12 amaWombe.

Regiments of Ngwadi: 13 izimBangula (his own). 14 uSuthu. 15 uLwandle. 16 uNobudina.

Regiments of Bambazi: 17 iziCashu (his own). 18 iniKomokazishi.
CHAPTER 24

Genealogy of the amaNgwane chiefs

Males are denoted by capitals, females by lower case. Generations are numbered, and each individual given a serial number within the generation to which he belongs, but this gives no clue as to order of birth. Persons belonging to different generations according to the genealogy may of course actually have been of about the same age. Males have a stroke and females a hyphen between the generation number and serial number. Wives take the generation number of the husband, and a serial letter instead of number.

Table 1

<table>
<thead>
<tr>
<th>According to Vasha’s</th>
<th>According to Msebenzi</th>
<th>According to Bryant, p. 146</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/1 SOMKHABASE</td>
<td>2/1 DLABATHI</td>
<td>3/1 MAFU</td>
</tr>
<tr>
<td>2/1 DLABATHI</td>
<td>3/1 MAFU</td>
<td>4/1 NGWANE</td>
</tr>
<tr>
<td>3/1 MAFU</td>
<td>5/1 NGWADI</td>
<td>6/1 NDUNGUNYA</td>
</tr>
<tr>
<td>6/1 NDUNGUNYA</td>
<td>7/1 NSELE</td>
<td>8/1 NDUNGUNYA</td>
</tr>
<tr>
<td>7/1 NSELE</td>
<td>8/1 TSHANI</td>
<td>9/1 MASUMPA</td>
</tr>
<tr>
<td>6/1 NDUNGUNYA</td>
<td>9/2 LUVITHANE</td>
<td>10/1 MATIWANE</td>
</tr>
<tr>
<td>5/1 NGWADI</td>
<td>10/2 MKHUMBELI</td>
<td></td>
</tr>
<tr>
<td>10/1 MATIWANE</td>
<td>Others, see table 2</td>
<td></td>
</tr>
<tr>
<td>11/1 ZIKHALI</td>
<td>Others, see table 3</td>
<td>11/7 MEONI</td>
</tr>
<tr>
<td>12/1 NGWADI @ NGWADI</td>
<td>Others, see table 4</td>
<td>12/47 THENDE</td>
</tr>
<tr>
<td>13/15 EAMBazzi</td>
<td>Others, see table 6</td>
<td>13/73 VASHA</td>
</tr>
<tr>
<td>14/1 NDUNGUNYA</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Others, see table 3

After NSELE all three genealogies agree as to the sequence of chiefs, except that Msebenzi puts NDUNGUNYA after NSELE, in which I think he is at fault.

2 brother or cousin of TSHANI.

3 for a more detailed genealogy from here, see § 521.

4 a minor, being acted for by his uncle MADELA.

5 his descendants are now in Qumbu district, see § 505.

6 his mother was okaTshibhane (Ndabu), according to Bryant, p. 136.
### Table 2

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of isiBongo</th>
<th>Issue</th>
<th>Son</th>
</tr>
</thead>
<tbody>
<tr>
<td>9-a Zangose okaLanga</td>
<td>abasemane-Ntshalini Zondo</td>
<td>10/1 MATIWANE</td>
<td>11/1 ZIKHALI</td>
</tr>
<tr>
<td>9-b ?</td>
<td>?</td>
<td>10/2 MKHUMBELI</td>
<td>11/7 MBONI</td>
</tr>
<tr>
<td>9-c</td>
<td></td>
<td>10/3 MAVIMBELA</td>
<td>11/8 MTHEMELELE</td>
</tr>
<tr>
<td>9-d</td>
<td></td>
<td>10/4 NDONGWENI</td>
<td>11/9 MVULA</td>
</tr>
<tr>
<td>9-e</td>
<td></td>
<td>10/5 MAZAMELELA</td>
<td>11/10 BHEKESHANA</td>
</tr>
<tr>
<td>9-f</td>
<td></td>
<td>10/6 MATHULA</td>
<td>11/11 MAYINGANE</td>
</tr>
<tr>
<td>9-g</td>
<td></td>
<td>10/7 NTANJANA</td>
<td>11/12 HABHIYANA</td>
</tr>
<tr>
<td>9-h</td>
<td></td>
<td>10/8 NJIYEZA</td>
<td>11/13 BAMBINI</td>
</tr>
<tr>
<td>9-i</td>
<td></td>
<td>10/9 MQHELE</td>
<td>11/14 MONDISE</td>
</tr>
<tr>
<td>9-j</td>
<td></td>
<td>10/10 MSIMANGO</td>
<td>11/15 MAWALAL</td>
</tr>
<tr>
<td>9-k</td>
<td></td>
<td>10/11 KHONDOLO</td>
<td>11/16 MAKHETA</td>
</tr>
<tr>
<td>9-l</td>
<td></td>
<td>10/12 HAWANA</td>
<td>11/17 SIKHUNYANA</td>
</tr>
<tr>
<td>9-m okaMpinda Goza</td>
<td></td>
<td>10/14 MPHAYISE</td>
<td>11/18 MZAMO</td>
</tr>
</tbody>
</table>

1. A more detailed genealogy is given in § 522.
2. His wife okaHele was the mother of MGOMONDWANE, and okaNyawo of TSHO-TSHWANA. His son DLABANTU is still alive, but very old.
3. His descendants remained in the Transkei, where he is called NTSIMANGO, see § 494.
4. Rained in the Transkei, see § 494, 508.
5. Died without issue.
6. Younger brother of HAWANA, slain by Matiwane in Basutoland.
7. His descendants remained in the Transkei, see § 499.
9. The daughter of MATIWANE, Magenge, who was given to DINGISWAYO according to Bryant, p. 137, was probably MATIWANE’s “sister” (udadewabo) Nomagenge mentioned in § 112.

### Table 3

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of isiBongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-a Nongazi okaSiqeketho</td>
<td>Butelezi</td>
<td>none</td>
</tr>
<tr>
<td>10-b Vunguse okaKhathazo</td>
<td>Manatha</td>
<td>11/1 ZIKHALI</td>
</tr>
<tr>
<td>10-c ? okaZililo</td>
<td>Hadebe</td>
<td>11/2 MACINGWANE</td>
</tr>
<tr>
<td>10-d ?</td>
<td>?</td>
<td>11/3 KHUMAL</td>
</tr>
<tr>
<td>10-e ?</td>
<td>?</td>
<td>11/4 HLATHP</td>
</tr>
<tr>
<td>10-f ? okaMafu</td>
<td>Hadebe</td>
<td>11-5 Chithekile</td>
</tr>
<tr>
<td>10-g ?</td>
<td>?</td>
<td>11-6 Mcanguzo</td>
</tr>
</tbody>
</table>

1. okaSiqeketho, the principal wife, remained without issue, and so okaKhatzho was placed in her hut. That is why several good informants maintain that okaSiqeketho was ZIKHALI’s mother.
2. Slain in Zululand by Dingane, together with his father; left no issue.
3. Died in Zululand (cf. § 136), without issue.
4. Married WILLIAM GUMEDE, see below.
5. Married SHOMELA kaMGIJIMA, see § 465.
Note on Matiwane's daughter Chithekile

454 Matiwane's wife, okaMafu (H'le'be) had two daughters, of whom the younger died prior to the battle of Mbholompo, her name not being recorded, whilst the elder, Chithekile, remained in the Cape Province when the tribe broke up. She became a convert at Healdtown, and there married one Mjokwane Gumede, son of Shangana of Makhunga of Vez of Phakathwayo of Khondo.

This Mjokwane had been udibi (porter) to his father Shangana, a tribesman of Matiwane and a member of the inSimbi regiment. After the battle of Mbholompo, Mjokwane lived at Grahamstown until he moved to Healdtown, where he married Chithekile.

It is evident that the girl had no proper guardian for she now married a commoner, and the result was the following.

455 In 1861, Zikhali sent one Maqandela Manatha and seven others to Healdtown. They told Mjokwane that they had orders to bring Zikhali's sister to Natal. They wanted him to come with them, but Mjokwane feared they would murder him on the way because he had presumed to marry a princess, and refused. So they made him pay money as bride-price and went off with Chithekile, her small son William and her mother okaMafu.

456 Upon arriving at Zikhali's, Chithekile, being a Christian, begged her brother to allow her to live near Emmaus Mission. He agreed and had a stone house built for her by a skilled person engaged for the purpose, and his young men and girls were employed in great numbers in constructing it. She never married again, and had but one son, William Gumede, who became a minister of the Berlin Mission. In 1882 he and a number of others purchased some land at Woodford (Bethany) and went there, taking with them Chithekile and her mother. Chithekile died at Bethany ca. 1897-8 and okaMafu ca. 1888.

457 This information about Chithekile was supplied by William's son, Alfred Gumede, who was born at Emmaus in 1875, and who is now court interpreter in Estcourt.
Table 4

<table>
<thead>
<tr>
<th>Wife.</th>
<th>Daughter of</th>
<th>isibongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>11-a Nomlalati</td>
<td>okaSobhuza</td>
<td>Nkosi</td>
<td>12/1 NGWADI @ NGWADI</td>
</tr>
<tr>
<td>11-b</td>
<td>okaLukhwazi</td>
<td></td>
<td>12/2 NYANDA</td>
</tr>
<tr>
<td>11-c</td>
<td>okaMdleleni</td>
<td>Dladla</td>
<td>12/3 MFUNDISI</td>
</tr>
<tr>
<td>11-d</td>
<td>okaMteli</td>
<td></td>
<td>12/4 NOZIWAPA</td>
</tr>
<tr>
<td>11-e</td>
<td>?</td>
<td></td>
<td>12/5 VELEHU</td>
</tr>
<tr>
<td>11-f</td>
<td>okaMzamo</td>
<td>Zisolili</td>
<td>12/6 MPHLENI</td>
</tr>
<tr>
<td>11-g</td>
<td>okaXobhoza</td>
<td>Cebekulu</td>
<td>12/7 MTHIMKHULU</td>
</tr>
<tr>
<td>11-h</td>
<td>okaPhathini</td>
<td>Mazišuko</td>
<td>12/8 SAYIWANA</td>
</tr>
<tr>
<td>11-i</td>
<td>okaMfingwayo</td>
<td></td>
<td>12/9 MATSHIKITSHANA</td>
</tr>
<tr>
<td>11-j</td>
<td>okaSiveli</td>
<td>Mazišuko</td>
<td>12/10 HLELETHWA</td>
</tr>
<tr>
<td>11-k Nomthobolo</td>
<td>okaMgošo</td>
<td>Mahlošo</td>
<td>12/11 SILEVU</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/12 NGAZANA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/13 NGAZI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/14 MAKHOSINI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/15 MPIYAKHE</td>
</tr>
<tr>
<td>11-l</td>
<td>okaMagonondo</td>
<td>Kubheka</td>
<td>12/16 PHAHLANE</td>
</tr>
<tr>
<td>11-m</td>
<td>okaSoneka</td>
<td>Buthelezi</td>
<td>12/17 KAMPANE</td>
</tr>
<tr>
<td>11-n</td>
<td>okaMshokaphathwa</td>
<td>Hlongane (now Masela)</td>
<td>12/18 TABHANE</td>
</tr>
<tr>
<td>11-o</td>
<td>okaMkadane</td>
<td>Khoza</td>
<td>12/19 NBUNDA</td>
</tr>
<tr>
<td>11-p</td>
<td>okaJozana</td>
<td>Hlongane (now Majola)</td>
<td>12/20 NTSHUMAYELO</td>
</tr>
</tbody>
</table>

1 this table only shows ZIKHALI's sons. We may record however that Nomlalati also had three daughters, the order being 1 Nongabhi, 2 Lowalowa, 3 NGWADI, 4 NYANDA 5 Magiya. Nongabhi was still alive in January 1938 and thus the only child of that unique personality, Nomlalati, still to be alive, besides belonging to the very few of Matiwane's grandchildren who still survive.

2 his sister Mnkosazi became great wife of the amaNgwe chief MANZEZULU (see §431), with whose family there have been several marriages, see Table 12.

3 a daughter of Zikhali named Nomavila married ZIMEMA, half-brother of the Chunu chief GABANGAYI, according to a statement of the latter's daughter Thandive, widow of the chief SWAYIMANA GCUMISA. But cf. §217.
Table 5

11/2 MACINGWANE

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>isibongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>11-q Thafazane</td>
<td>okaMokhuvelo</td>
<td>Khoza</td>
<td>12/29 HLESHANA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-30 Nokufa</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/31 NGONGOLO</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-32 Madicase</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-33 Nomali³</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/34 MBONWANKULU</td>
</tr>
<tr>
<td>11-r Ndlaleni</td>
<td>okaMini</td>
<td>Ndlovu</td>
<td>12/35 KHABONINA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/36 VELEMAHEKE</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/37 MZIMBUTI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-38 Nompi²</td>
</tr>
<tr>
<td>11-s Ntombizini</td>
<td>okaDeliwe</td>
<td>Nduba</td>
<td>12/39 NDABAKADE</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/40 MSEGEBENZI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/41 SIPHAHLENI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/42 Nomathavini</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/43 MOLOSI</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-44 Nomangwane³</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12-45 Nomcakulo³</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12/46 MHOLI</td>
</tr>
</tbody>
</table>

1 married BELO, chief of the aBakwaNhlapo near Butha Buthe in Basutoland.
2 disappeared to the towns.
3 was betrothed to NTABA kaSHOMELA, but was killed by lightning, see table 11.
4 married MFISI kaNJWANGUMBANA KHOZA, and after being driven away, married MADELA MSIBI, a Swazi living near Hoffenthal.
### Table 6

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>IsiBongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-a Mali</td>
<td>okaZembe</td>
<td>Zigode</td>
<td>13/1 KULA</td>
</tr>
<tr>
<td>12-b Nonagelegela</td>
<td>okaMakethelele</td>
<td>Hlatshwayo</td>
<td>13/2 MAQQLA</td>
</tr>
<tr>
<td>12-c Nonasakabuli</td>
<td>okaMsamo</td>
<td>Mdladla</td>
<td>13/3 NGOBA</td>
</tr>
<tr>
<td>12-d Nozinezwi</td>
<td>okaJijila</td>
<td>Kubheka</td>
<td>13/4 PETWANE</td>
</tr>
<tr>
<td>12-e Novalo</td>
<td>okaNondubela</td>
<td>Nkunalo</td>
<td>13/5 MAFALI</td>
</tr>
<tr>
<td>12-f Nomathinta</td>
<td>okaCengesi</td>
<td>Zvane</td>
<td>13/6 SIGWEJE</td>
</tr>
<tr>
<td>12-g Gcabhile</td>
<td>okaMziilikazi</td>
<td>Cindi</td>
<td>13/7 MKHIZE</td>
</tr>
<tr>
<td>12-h Thingithingi</td>
<td>okaPhklane</td>
<td>Kubheka</td>
<td>13/8 MAHEWU</td>
</tr>
<tr>
<td>12-i Nogqoza</td>
<td>okaMadlangampisi</td>
<td>Shaflasha</td>
<td>13/9 NZOLO</td>
</tr>
<tr>
<td>12-j Sichwe</td>
<td>okaMadlangampisi</td>
<td>Shaflasha</td>
<td>13-10 Nomuadoda</td>
</tr>
<tr>
<td>12-k Msindoze</td>
<td>okaMadlangampisi</td>
<td>Shaflasha</td>
<td>13-11 Zven</td>
</tr>
<tr>
<td>12-l Nokwanda</td>
<td>okaLuBango</td>
<td>Shaflasha</td>
<td>13-12 MGWENA</td>
</tr>
<tr>
<td>12-m Nombona</td>
<td>okaSomcusa</td>
<td>Zikala</td>
<td>13-13 Senzelabanye</td>
</tr>
<tr>
<td>12-n Nebhlayi</td>
<td>okaSikhubha</td>
<td>Dlamini</td>
<td>13-14 Nokwase</td>
</tr>
<tr>
<td>12-o Malwase</td>
<td>okaGalela</td>
<td>Cindi</td>
<td>13-15 daugther, died early</td>
</tr>
<tr>
<td>12-p Mandlakazi</td>
<td>okaMsamo</td>
<td>Mdladla</td>
<td>13-16 BAMBIZI</td>
</tr>
<tr>
<td>12-q Hlophazi</td>
<td>okaNdatscha</td>
<td>Hlopho</td>
<td>13-17 MGWADLENI</td>
</tr>
<tr>
<td>12-r Nontini</td>
<td>okaMgidla</td>
<td>Dlamini</td>
<td>13-18 Hlaphi</td>
</tr>
<tr>
<td>12-s Nokwela</td>
<td>okaMdinika</td>
<td>NdaSha</td>
<td>13-19 MSHINI</td>
</tr>
</tbody>
</table>

---

1 Novalo who was in the indlunkulu remained childless, so Nomathinta was put in her hut to produce an heir. As in the case of ZIKHALI, the chief BAMBIZI was therefore not the actual son of the indlunkulu.

### Table 7

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>IsiBongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-t Nomhlangala</td>
<td>okaMthantatho</td>
<td>Mthembu</td>
<td>13/41 ZULULIYADUMA</td>
</tr>
<tr>
<td>12-u Mfene</td>
<td>okaSondezzi</td>
<td>Zondo</td>
<td>13/42 Ntombo</td>
</tr>
<tr>
<td>12-v SiBoshiwe</td>
<td>okaMoya</td>
<td>Hlopho</td>
<td>13/43 SHALI</td>
</tr>
</tbody>
</table>

---

13/44 MALOLOTISHANE
Table 8

12/12 NGAZANA

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>isibongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-w</td>
<td>?</td>
<td>okaSiBatha</td>
<td>Xaba</td>
</tr>
<tr>
<td>12-x¹</td>
<td>?</td>
<td>okaMaMaBa</td>
<td>Gumede</td>
</tr>
<tr>
<td>12-y</td>
<td>?</td>
<td>okaNdaba</td>
<td>Mabizela</td>
</tr>
<tr>
<td>12-z</td>
<td>Vongoyi</td>
<td>okaMakhethele</td>
<td>Hlatshwayo</td>
</tr>
</tbody>
</table>

¹ according to the record of Ngazana’s trial, her name was Nomuva, and she subsequently married one Manyosi Goza.

Table 9

12/18 TABHANE

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>isibongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-aa</td>
<td>Qwalitshe</td>
<td>okaSondezi</td>
<td>Zondo</td>
</tr>
<tr>
<td>12-ab</td>
<td>Zenzile</td>
<td>okaMbineka</td>
<td>NdaBa</td>
</tr>
<tr>
<td>12-ac</td>
<td>Nokufa</td>
<td>okaMbineka</td>
<td>NdaBa</td>
</tr>
<tr>
<td>12-ad</td>
<td>Nobathwa</td>
<td>okaMboza</td>
<td>Zondo</td>
</tr>
<tr>
<td>12-ac</td>
<td>Ntombise</td>
<td>okaMagonondo</td>
<td>Sibiya</td>
</tr>
<tr>
<td>12-af</td>
<td>Thobwane</td>
<td>okaMpando</td>
<td>Maklobo</td>
</tr>
<tr>
<td>12-ag</td>
<td>Nomadlozi</td>
<td>okaNozaza</td>
<td>NdaBa</td>
</tr>
</tbody>
</table>
The exploits of SHOMELA kaMGJIMA have often been referred to in the text. He married a daughter of MATIWANE and was the maternal grandfather of ALBERT HLONGWANE. He had five wives, but only the two that interest us are mentioned here.

**SHOMELA kaMGJIMA or MGISHIMA (Makhofo)**

<table>
<thead>
<tr>
<th>Wife</th>
<th>Daughter of</th>
<th>isibongo</th>
<th>Issue</th>
</tr>
</thead>
<tbody>
<tr>
<td>11-6</td>
<td>okaMatiwane</td>
<td>Hlongwane</td>
<td>MANDLA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>MBEWU</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mankomboyi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Nomgqweqo1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mrindosse2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>NTABA3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>NGEMA</td>
</tr>
</tbody>
</table>

1 married NODWENGU, son of KHANDA, son of NYOKA, who had concealed ZIKHALI when pursued by the Swazis, see § 175, 285.

2 married 12/31 NGONGOLO, son of MACINGWANE. The issue of marriage was as follows: 1 ALBERT HLONGWANE, 2 BENJAMIN, 3 Esther, 4 Paulina, 5 Judith, 6 Helina, who married MANXUSA, son of VIVANE, son of SIDINANE, son of MAGANGANE. The latter two were chiefs of the amaZizi next door, and are referred to in the text.

3 was betrothed to 12-44 Nomangwane, daughter of MACINGWANE, who was killed by lightning.
Table 12

Chiefs of the amaNgwe

**PHUTHINI**

<table>
<thead>
<tr>
<th>MANZEZULU</th>
</tr>
</thead>
<tbody>
<tr>
<td>hut of Mnkosazi(^1) (indlunkulu)</td>
</tr>
<tr>
<td><strong>LUKAS</strong></td>
</tr>
<tr>
<td>(succeeded his father, but died unmarried)</td>
</tr>
<tr>
<td>hut of okaMdlungampisi (indlunkulu)</td>
</tr>
<tr>
<td>no issue</td>
</tr>
</tbody>
</table>

---

\(^1\) daughter of 11/1 ZIKHALI, sister of 12/25 MNANJA.

\(^2\) succeeded to LUKAS.

\(^3\) this was the okaSibhamu who became indlunkulu of 13/16 BAMBAZI.

\(^4\) one of his wives was 13-60 Nomahlane, a daughter of 12/18 TABHANE.
CHAPTER 25

The royal kraals

467 In § 297 reference is made to the building of royal kraals by Zikhali. It is not my purpose to enter into the details of this interesting subject here. Suffice to say that the wives of the King are never together in one kraal, but live apart or at most three together in the royal kraals which are dotted over the tribal area. Each has part of the country as its domain, and is entitled to all the tribute rendered by it. Each kraal-head knows to which royal kraal he belongs: it may happen that for certain reasons he is notified that henceforth he belongs to another royal kraal. Cf. in the text § 298, 333.

468 The names of some royal kraals are very old, and are given again to new kraals built by successive generations. The Nobadina for instance used to be a royal kraal of Matiwane, cf. § 121.

The persons of importance in the royal kraal are the queen (inkosikazi) who resides there, her eldest son (inkosana), and the headman (induna). That under this system violent quarrels over the exercise of control may occur may be seen from § 425, 428.

469 The following list illustrates the rule that the inkosana upon his marriage installs his wife as inkosikazi. Of course she only remains so until the new chief (who is very commonly one of the youngest and therefore the last to marry) brings along a newly-wedded queen of his own and places her there as inkosikazi.

470 List of royal kraals

<table>
<thead>
<tr>
<th>Kraal</th>
<th>Inkosikazi</th>
<th>Wife of</th>
<th>Inkosana, her son</th>
</tr>
</thead>
<tbody>
<tr>
<td>kwaNobadina</td>
<td>1 okanondi nde</td>
<td>NGWADI</td>
<td>BAMBAZI</td>
</tr>
<tr>
<td></td>
<td>2 okaMkhlopheki</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eNsukangihale</td>
<td>1 okazembe</td>
<td>NGWADI</td>
<td>KULA</td>
</tr>
<tr>
<td></td>
<td>2 okaMkhulutshe</td>
<td>KULA</td>
<td></td>
</tr>
<tr>
<td>eMhbolompo</td>
<td>1 okaSibhamu</td>
<td>BAMBAZI</td>
<td></td>
</tr>
<tr>
<td>eNgoza</td>
<td>1 okaSobkusa</td>
<td>ZIKHALI</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 okaMgidla</td>
<td>NGWADI</td>
<td>MAGWALA</td>
</tr>
<tr>
<td></td>
<td>3 ?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eNgwazini or</td>
<td>1 okajilhla</td>
<td>NGWADI</td>
<td>MGWENA</td>
</tr>
<tr>
<td>eNgwageni</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kwaPhahlindela</td>
<td>1 okaSoncaka</td>
<td>ZIKHALI</td>
<td>MNANJA</td>
</tr>
<tr>
<td></td>
<td>2 okaKhanda</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 ?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>eSiphahleni</td>
<td>1 okaManephu</td>
<td>HLESHANA</td>
<td>no male heir1</td>
</tr>
<tr>
<td>kwaPhungu-NomaMbe</td>
<td>1 okaMzamo</td>
<td>ZIKHALI</td>
<td>NGAZANA</td>
</tr>
<tr>
<td></td>
<td>2 okaNkatha</td>
<td>NGAZANA</td>
<td>MBANKWA</td>
</tr>
<tr>
<td></td>
<td>3 okaNtuli</td>
<td>MBANKWA</td>
<td>MNGANI</td>
</tr>
<tr>
<td>Clan</td>
<td>Position</td>
<td>Person</td>
<td>Descendants</td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>--------</td>
<td>-------------</td>
</tr>
<tr>
<td>eMfangizule</td>
<td>1</td>
<td>okaMagonondo</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaMnyakanya</td>
<td>MIziYONKE</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>okaLucezu</td>
<td>MAVUNDO</td>
</tr>
<tr>
<td>eMandabeni</td>
<td>1</td>
<td>okaLukhwaazi</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaSiwela</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>okaSondezi</td>
<td>TABHANE</td>
</tr>
<tr>
<td>eMakhandeni</td>
<td>1</td>
<td>okaMeli</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaLuqungwane</td>
<td>HLELETHWA</td>
</tr>
<tr>
<td>eMafunwani</td>
<td>1</td>
<td>okaMgoso</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaMashehe</td>
<td>MBUNDA</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>okaNzula</td>
<td>MHLAULI</td>
</tr>
<tr>
<td>eMangwanani</td>
<td>1</td>
<td>okaMhabeone</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaJozana</td>
<td>ZIKHALI</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>okaMsindo</td>
<td>MZIMKHULU</td>
</tr>
<tr>
<td>eNhlethene</td>
<td>1</td>
<td>?</td>
<td>MQHELE</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>okaHele</td>
<td>MQHELE</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>okaJozzi</td>
<td>MGOMONDWE</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>okaMakhwelela</td>
<td>NGIDI</td>
</tr>
</tbody>
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1 ALBERT HLONGWANE acting, because he is the brother's son of HLESHANA.
2 okaLukhwaazi and her son MFUNDISI were driven out, and okaSiwela was installed.
3 KABONINA quarrelled with NGWADI, and so both he and his mother were driven out.
CHAPTER 26

Cape Colonial Records

471 The few references to the amaNgwane occurring in the literature of the Cape, such as I have been able to go through, contain no information not already found in the official documents.1 These latter are all in the Archives at Cape Town. The earlier ones were printed by Theal in his “Records of the Cape Colony,” vols. 32-35.2 The later ones were used by him for his account of the Ngwane invasion in his “History of South Africa from 1795 to 1872,” vol. I, p. 451, but were never printed. Those germane to our subject are therefore reproduced here.

472 It appears that the amaNgwane first crossed the Orange in 1825, for the Thembu chief Bawana in 1827 told the Commandant of the Frontier that about two years previously the Fetcanie had attacked his tribe at the Hangklip Mountain and driven away his cattle. Upon being again attacked, Bawana and his tribe, in August 1827, fled across the Black Kei into the Colony.

473 The landdrost of Somerset immediately went out to reconnoitre. In a letter to the Secretary to Government dated Somerset, 8th August 1827 (as printed in Theal, vol. 34, p. 464-5), he reports that he went out with a small party to ascertain something definite regarding the Fetcanie who had plundered Bawana’s cattle. He goes on to say:

474 “We discovered a person lurking among the rocks, and having made up to him, he made a statement to the following effect:—

‘I belong to a tribe on the other side of the Great (Orange) River, our principal Kraal (pointing to the North East) is distant five days journey from this, where we crossed the Orange River is about half way; our people consist of two tribes, formerly distinct, “Masotu” and “Manguana”; our great chiefs are Maketa3 and Mattuana, we are very numerous, fought battles with many tribes and beat them all but Chaka’s (the Zulus). Chaka beat us sometime ago, and took our cattle, we heard that the Tambookies had cattle, we sent out Fetcanie (army or as translated Commando) beat the Tambookies

1 apparently none of those who took part in the expeditions against the amaNgwane ever recorded their observations. Godlonton’s book “Introductory remarks to a narrative of the irruption of the Kafir Hordes into the Eastern Province of the Cape of Good Hope, A.D. 1834-35,” by the Editor of the “Graham’s Town Journal”, Part I (printed by Meurant & Godlonton, Graham’s Town, MDCCCXXXV) seems a promising work, but on examination proves to contain nothing new. Nor were any statements ever taken, from members of the tribe, by anybody, except that quoted from Cory at the end of this chapter.

2 the index to vol. 35 gives all the references under: Fecane, Powana, Matiwane.

3 we only know of 11/16 MaKhetha, the son of Khoudlo, see §496, but he was probably too young to be the leader referred to here.
often, and took their cattle. We heard of a great chief called Busanna, we are now going to attack him, our Fetcanie consists of young men, no men having wives, and no women accompany it: we purchase our wives and the young men can only get them by fighting and taking cattle to pay for them. We never saw white people, we never heard of them: we are not cannibals, our property consists in cattle. Chaca took it from us, and we will fight and take cattle wherever we can find them”.

475 The tribe was at this time still north of the Orange, these invaders being only regiments sent to plunder cattle. It is noteworthy, in view of the subsequent inexplicable confusion, that here, in one of the very first official references to the tribe, it is called by its correct name “Manguana”, and the fact is recorded that it was driven out by Shaka who was still its deadly enemy.

476 The scare of 1827 quickly subsided when it became known that the marauders had withdrawn into the interior with their booty. Nothing more was heard of them until the ensuing winter of 1828, when they attacked Vusani’s tribe of Thembu.

477 It so happened that about the same time Shaka was on his expedition in Pondoland where he ravaged the country and took many thousands of Faku’s people’s stock. Strangely enough, it was not realised this time that the Fetcanie (i.e. the amaNgwane) and the raiding Zulu army had nothing to do with one another, though anyone might have guessed it because it was known that the Fetcanie had their women and children with them. Moreover, the correct information had already been secured the year before, as we have seen.

478 In an effort to communicate with Shaka, Major Dundas, Landdrost of Albany, quickly rode into Pondoland with a small party in July 1828. When he reached Faku’s they had gone. On his way back he joined Vusani and his Thembu in an attack upon a section of the amaNgwane and routed them on 26 July 1828. He went home still believing he had fought the Zulus, and met on his way back, on the Kei River, the army of regulars and burghers which Lt. Col. Somerset was leading to the assistance of Vusani and Hintsa. This army, supported by a large force of these chiefs’ warriors, encountered the amaNgwane on the Umtata on the 27th August 1828, and fought the decisive battle that day.

479 What really happened is, I confess, still a puzzle to me. The official reports are very brief and so we cannot afford to ignore the traditional accounts of the natives.

According to these accounts, fighting took place on the Ngxule ridge just outside Umtata town, and also at Mpholompo, and when the amaNgwane were defeated, they fled into the Khambi and Waka forests, which were set alight. These forests exist today. One informant also says that an isolated attack was made on Matiwane’s brother Bheje, who was encamped just west of Baziya mountain, some miles from Waku.
Now from the Ngxule ridge to Mbholombo is at least fourteen miles, between Khambi and Waka about four. Major Dundas’ description of the terrain fits Mbholombo, but the natives’ accounts all suggest that when they fled into the forests there, all was over. But Major Dundas’ battle took place a month prior to the decisive one. If the latter was fought on the Ngxule ridge, why does Lt. Col. Somerset speak of mountains, when there are none around Umtata town? It seems beyond doubt that both battles were not fought on the same ground. And why does neither say a word about the burning of the forests when all natives mention it? The ground is rather difficult for field guns to come near enough, and besides coming into action very late, as Somerset distinctly says, they did not fire an incendiary projectile. The native story that paraffin was poured over the forests and set alight, introduces a modern note. But one reasons that if the forests did burn, they would have made such a blaze that some mention should have been made in the report—unless it were omitted on purpose.

It would thus appear that a good deal of investigation and reconstruction still remain to be done. We may now consider the documents themselves.

Cape Archives, Vol. C.O. 582, No. 54
Graham’s Town 30th May 1828
The Hon. Lt. Col. Bell
Colonial Secretary
Sir,—In absence of the Commandant of the Frontier and in reference to his letter addressed to you on the 22nd instant covering a report from Lt. Warden of the Mounted Rifle Corps conveying information derived through a Boer named Magman of the supposed advance of a body of the Ficane on our North Eastern Frontier, I have the honor to state for the information of His Honor the Lieut. Governor that from subsequent information derived by the Civil Commissioner of Albany, it appears that the intruders were a people who inhabit the country through which runs the Stockenstrom river, or second branch of the Orange River, that from long droughts and the locusts they have been obliged to wander in search of pasturage for their cattle and came across the south branch of the Orange River into the Colony, where not finding what they wanted, the country being in the same state as their own, they returned unmolesting and unmolested and when about the 13 of this month the Field Cornet Pretorius passed over the country with a patrol none of the people were to be seen.

I have heard nothing further from Lt. Warden on the subject.

I have not heard of any movement amongst the kaffers this last week and it appears from the reports they have been perfectly quiet along the whole of our front.

I have, etc.
C. Mill
Lt. Col. 55 Regt Comdg
Lt. Col. Somerset,

etc.

Sir,—My last letter will have left you in uncertainty as to the posture of affairs in Kafferland and this will not be more satisfactory.

The various and contradictory reports respecting Chaka which are daily received, show that any attempt to discover by unusual exertion the object or position of the invader is too much for the feeble and puny Kaffer. This however appears certain that Chaka after plundering the Tribes under Fakoo, Diepa and one of Gambooshi’s sons (which last resides within 10 miles of this spot) had retired to the Umsomkoolo (the River which emptied itself into the sea at Port Natal) to consume the cattle that he has stolen, having previously sent in messages to the Kaffers and Tambookies that it was his intention to return.

By some Kaffers who arrived last night from Fakoo it would appear that some of the marauders had in the late attack carried off from Fakoo’s tribe some women and children, whom he Chaka returned by a party of his people, who were also announcers of his will that all the Kaffer Tribes should admit of his superiority and pay him tribute, which done he would leave them to themselves, but that their refusal of compliance would subject them to his displeasure and he would utterly destroy them. That this message has been received there can be little doubt: but the Kaffer is not likely to give anything that is not forced from him, and tribute he will not pay:

The threatened consequence to the full extent, will however be too much for Chaka to produce. From what has been done by him it is clear that his present object in making War is the acquisition of cattle: driven from his own country by a people still more powerful than himself, he has been forced into the wandering life he leads, paying no attention to the breeding of cattle and the growth of corn, he supplies his wants by plunder and after any fresh aggression he retires to eat up the cattle he has carried off, hence it may be inferred that for a time at least he will allow the Kaffers to remain at rest.

It is my intention to proceed to Fakoo’s country which I shall reach on the 15th Instant and after procuring all the information from that Chief as to the mode of attack and apparent numbers of the invaders and taking a survey of the country as far as the Umsomfoobo, distant from this about 80 miles, I shall return to the Colony by Vosanie’s country. The movements of my party are from the state of the Horses necessarily slow but I think I shall reach Grahams Town by the 1st of August, until which time I fear no further communication from me is likely to reach you.

I have, etc.

(Signed) W. B. Dundas
Camp above Kai River,
1st August 1828.
Lieut. Col. Somerset.

Sir,—After having sent off my Dispatch of the 21st ult. I proceeded by the right Bank of the Bashee River upwards towards the Kraal of the Tambookie Chief Vosani but receiving certain information on the way as to Vosani’s movements and determination to attack the Fichane Force in their then position under the mountains from whence the Umtata River flows, I was led to take the most direct course to join him and I again passed the Bashee at about 20 miles above the former Drift and after two long and very tedious marches over mountains and bad roads I reached him on the evening of the 24th. On the following day a general muster of the Tambookie force was made and I was agreeably surprised to find that Vosani had been able during the six days the Ficani had been in his country to collect so large a body of his people as he had done (certainly not fewer than 5000 men) having learnt from him every thing respecting the Enemy that it was necessary for me to be acquainted with, I communicated my intention to afford him all the assistance in my power in the battle, he had stated it was his intention to fight the following day.

The Tambookies were in the course of the afternoon led to their position but finding from their movements that Vosani was not availing himself of the advantages which the ground before the enemy offered him and that he would infallibly lose all chance of recovering the cattle lost by his people were the plan of attack he seemed to have adopted perseverance in—

I recommended his making other arrangements and instead of attacking them on their front and allowing them to occupy the strong ground which backed them, to close upon the mountain to their right, and endeavour to occupy the two Embouchures of the Umtata through which they would escape with their cattle. My advice was followed and two hours before day light the next day the whole body of the Tambookies were in movement retracing their steps of the evening previous, by 9 o’clock the whole were in their new position, and at about 10 moved forward. The Enemy as I had foreseen were driven into confusion by this movement and when the ridges were joined which intervened, cattle were seen in every direction for several miles around moving towards the Eastern branch of the river. From this point no time was lost in making the descent upon the Enemy.

Knowing well that the Tambookies would be inspired by the success of our just efforts I moved the small party I had with me (24 in number) rather quickly towards a compact body of the enemy of from 150 to 200 who had remained behind to cover those who were driving off the cattle and fixing upon them at the distance of about 70 yards threw them into utter confusion. This charge, if it can be so called, decided the fate of the day as after that little or no attempt was made at resistance.
While this was going on on my part the Tambookies were extending themselves upwards on the face of the mountain on my left, and the ground to my right was occupied by the light armed kaffers who were to be employed in driving off the ground the captured cattle.

We had now placed the western Embouchure behind us and our attention was directed to the Eastern (four miles nearly distant) to which the enemy were crowding and which it was an object with me to reach as quickly as possible. I moved forward therefore using all the precaution necessary to insure the safety of our small party. From the moment of my advance the whole of the cattle which were in the plain were given up by the Fichanes as lost to them, and the several large bodies of people which had been stationed for their protection along the front under the mountain took to flight, at about 3 o’clock the eastern river was gained after which nothing farther could be done, as such of the cattle as could be driven away were out of our reach. The enemy had escaped into the woods and ravines in the mountains and the Tambookie force had gradually descended from their higher situation to secure the captured cattle so that at this moment not a man of Vosani’s army remained on our left, we were thus left alone when I deemed it necessary to unite my small party and return to my camp over the ground which was in the morning overspread by the Fichanes after having been on Horseback nearly twelve hours.

The number of the cattle taken I cannot state at less than 25,000, that of the enemy it would be impossible for me to give with certainty, but as they were scattered over an extent of at least 12 square miles endeavouring to secure their cattle, I am convinced it must have been very considerable; there were from 60 to 70 killed on the part of the enemy and only one Tambooki! No prisoners were taken, and it was only from two Kaffer girls who had previously been carried off by the marauders and had during the confusion of the day escaped that any information could be gained.

From those girls it became evident that the enemy were Chaca’s people and from the circumstance of the number of cattle in their possession at the commencement of the day far exceeding the loss sustained by the Tambookies, I am led to believe that they were part of the same people who had plundered the Amapontas from whose country that of Vosani is separated only by the Umtata river.

Having left my encampment under the mountains a few hours after retiring from the Field of Battle, I cannot from personal knowledge state what has become of the enemy, but from the state of alarm in which they had been placed and the appearance of the great force of the Tambokis I am convinced that they have returned to their own country, happy to escape with the cattle they have been able to secure, but I have enjoined Vosane to afford you the earliest information in the event of their return.

I have, etc.,

(Signed) W. B. Dundas
Instructions from His Honor the Lieutenant Governor for my guidance on the mission with which I have had the honour to be entrusted, having reached me at Graham’s Town on the 26th of June, I lost no time in making all necessary arrangements for my departure, and on the afternoon of the 1st of July I proceeded to join my Escort, which were to be united on the 3rd at the missionary station at Mount Coke in Kaffre land, distant from Fort Willshire about 42 miles ESE, and found on my arrival that my directions had been attended to by the respective Field Cornets, and that the several parties ordered for this Service had arrived which were as under.

Field Cornet Erasmus with nineteen men from Somerset.
Provisional Field Cornet Juli Lombard with nine men from Albany.
Provisional Field Cornet Milford Bowker with nine men from do.
Making with servants and interpreters fifty three persons, with one hundred and ten horses; of the escort thirty one being Dutch Burghers and twelve young Englishmen.

Having on my journey to the place of union visited the Kaffre chiefs Enno and Pato, and briefly stated the object of my journey to the Eastward, I received from them assurances of their good disposition in the event of Hintza calling upon them, Enno sending with me his principal chief Yoyo, to carry expressions of his devotion to Hintza as his great chief, and for the same purpose Duchane (the successor of Slambie) who visited me at Mount Coke, sent his brother Kai.

On the morning of the 4th of July, arrangements having been made and all matters prepared previous to the move, I left Mount Coke and passing the Kai on the 6th reached the kraal of Hintza on the 7th where a delay of two days was occasioned by the absence of that chief, this time was, however, not lost, for the horses had already felt the effect of the journey and required rest to enable them to proceed. On Hinza’s arrival the object of my mission to Chaka was stated to him. He received my communication with much satisfaction and, though the Zoolos had undoubtedly retired, he expressed his grateful sense of the promise of assistance from the English in the event of Chaka again invading his country, and assured me that every possible exertion should be made by him to unite the whole of the disposable force of the Kaffre nation with the people of Vosane, should future hostile movements require their co-operation. Having concerted with Hintza the necessary measures to be adopted in such a case and taking with me one of his captains to insure my receiving the necessary supplies for the subsistence of my people while on my journey in Hintza’s country, I proceeded to the Bashee which river I reached on the 11th, the 13th being Sunday I determined on remaining there two days for the double purpose of resting our horses and to collect slaughter cattle for our supplies during the journey through the countries which had been ravaged, and on that account were not likely to afford me the means of provisioning my people. Early on the 14th I again moved forward and after a march of 4 hours
reached the country of Gamboosh’s Kaffres (the most Easterly of Hintza’s people) where were first perceived the ravages of the marauders, who had stripped some of the kraals entirely of their cattle, but had retired before much damage had been done. Up to this period I had felt convinced that Chaka’s forces, satiated with plunder, had returned to their own country and that for a time at least, no farther inroad was to be dreaded, but on this day (the 14th) I received reports while on the march, that Chaka was again advancing, taking a more Northerly course towards Vosanc’s country, and that two days before three large bodies of his warriors had passed the Umsemboobo, followed by their women and children with many cattle, forming a fourth body. The person who gave me this information was an Amaponto who had left the kraal of Fakoo, his chief, two days before, where at that time there were thirteen of Chaka’s people arranging terms of peace and submission. Deeming it of importance that I should see these emissaries I determined upon moving on as quickly as possible; but as the horses of my party were much fatigued, it became necessary that I should leave behind me the greater part of my people at a favorable spot for pasturage on the Impaka River, where among the Mambookies, who are governed by the old Bastard Chief Diepa (whose mother had about 85 years ago been saved when a child from the wreck of an English vessel) they continued until my return.

On the 15th I proceeded with an escort of nine persons and reached the Umtata River the following day, and proceeding onwards towards the Umsemboobo, near which Fakoo’s kraal was represented as being, and late on the evening of the 18th, after a long tedious and unpleasant journey over mountainous roads, I reached the kraal of this chief.

On sending to announce my arrival I found that Fakoo was absent at a kraal at some distance but that he was sent for. I waited however as long as possible the following day for his arrival but not finding him forthcoming, and guessing from the apprehensive looks of some of his family and from the evasive answers they gave me when I asked whether he was coming or not, that it was not his intention to do so, I proceeded to his kraal where I found him, with only two or three attendants, most abject and dispirited. He appeared to have been receiving contributions from some of his people, as I observed several poor creatures bring to a heap of corn small baskets of that grain and silently throw it down. He was lying with his face upon the ground, and only for a moment looked up when I came near him. Seeing his uneasiness I addressed him in a manner which was calculated to soothe his feelings. He raised his head as I spoke to him but made me no reply. I told him that I came with friendly purposes towards him, that I was sorry to see his wretched condition and that of his people, and that having heard of Chaka’s ravages, I had determined upon coming a long distance to see him (Fakoo) and, if possible to communicate directly with Chaka and say to him that the white people would not allow him to disturb the tranquility of the Kaffre tribes. On hearing this he looked most intently at me, with the view I presume of discovering whether there was any duplicity intended, but again his forehead was placed
to the ground, as if dissatisfied with the result of his scrutiny. Despairing of
gaining any information from this chief, whom I thought doggedly obstinate
and determined, it was my intention to have spoken to some of his people,
but I made one more effort to rouse him, and by means of a small present of
beads I at once gained my object. As I made my offering to him I expressed
my regrets that the present was not such as I ought to make to a person of his
importance, but that I gave him all I had with the exception of a very few
beads that I reserved for the purpose of buying milk and corn for my people;
he slowly raised his body on receiving the beads and the first words used by
him were, If you have more, why do you not give me these? After this he
soon became familiar and communicative and we were shortly arm in arm
together and I then procured all the information I could from him.

He told me that Chaka’s army had left him ten days before and the mes-
sengers only two days, that as his people had lost all their cattle and had nothing
to live upon or make clothes of, Chaka had offered them cattle which were to
be received as a token of their dependance upon him and that he was to be
Chaka’s friend, and he added that as he had lost his all, it was of little conse-
quence whose friend he was; that he had heard nothing of Chaka’s hostile
intention towards him until three days before his forces had reached his own
kraal; that he sent to Hintza and Vosane for assistance, who gave him none,
and though the Zoolos had been in his country during the space of a moon and
a half no one came to his relief. He observed upon my assurances of a friendly
disposition on the part of the English towards the Kaffre tribes, that he could
not doubt me, for that I appeared to speak honestly to him, but he had thought
otherwise as Chaka’s people, who had been accompanied by a party of armed
Englishmen in the attack upon him had assured his people that resistance was
unavailable and flight to the Westward useless, as the Englishmen were friends
of Chaka, and that the Englishmen with them were sent by their countrymen
to the westward to assist them in fighting and overcoming all the people between
him and the country of the White men; that when I sent to him the evening
before so impressed was he with the belief that I was the friend of Chaka, that
he would not come to see me, which he was sorry for; and that we, with the
exception of Henry Fynn and his small party with Chaka’s army, were the only
white persons his people had ever seen. That Fynn was present with the
invading army was verified to me beyond a doubt, as a man who had been
wounded by a shot from a gun in both thighs was brought to me who said
that the person who shot him afterwards saved his life and dressed his wounds
and then told him that his name was Fynn and that his father lived in the
great Town of the English where Chaka’s people intended to go. Though Fakoo
informed me that there were other white people with Fynn I have not been
able to ascertain the point. Perhaps he may have taken some Hottentots
who were in that person’s service for white people.

I questioned the chief most minutely with the view of discovering what
information he might have acquired in his intercourse with the Zoolo mes-
sengers as to the intentions of Chaka but could learn nothing, as he either was
or pretended to be ignorant of all other matters respecting him. He knew
nothing he said of the movements of the people to the North, though they had
actually passed through his own country a few days before, and he expressed
an opinion that Chaka's forces would not move for some time. He pretended
ignorance of the formation of kraals on the left bank of the Umzenboobo,
higher up the river, by the Zoolos, and when I asked him if he would send one
of his people with a letter to Fynn he positively refused to do so.

Having gained all the information I could from Fakoo respecting Chaka
and the conduct of his people when in the Amaponta country, which was
represented to me as having been most brutal and sanguinary, indeed many
bodies of the murdered inhabitants were seen by my party and the huts and
provision of corn were everywhere destroyed. The greater part of the women
too who fell into their hands have it was said been destroyed, and the children
of all ages carried away; this last, I presume, to keep up the number of his
people, who are subject to deminution from the constant wars which the Zoolos
are waging with the nations around them, and finding that the distance from
Chaka's residence was too considerable to undertake the journey with our
horses in the weak state in which they were and trusting that I should be able
to communicate in some way with the party who were directing their course
to Vosane's country, I determined on making the best of my way to the kraal
of that chief; and rejoining without delay the part of my Escort I had left
behind, which I did on the 20th and with them I found two messengers from
Vosane with certain information respecting the advance of the Zoolos (or as
the intruders are called by the Kaffres the Fickanes) which induced me to
regain the Drift of the Bashee I had before passed instead of taking the more
direct but hazardous course to Vosane's kraal through the country then partially
occupied by the enemy. Having rested my jaded horses for an hour I pro-
ceeded and reached the small river Koga where we slept. In the middle of
this night we were surprised and alarmed by loud communications that were
made from kraal to kraal; anxious to know the meaning of this I sent to
enquire and found it to be one of the modes practised among the Kaffres of
conveying intelligence in still and fair weather. On this occasion it appeared
that the Fickanes were at no great distance above the same river, that they
were in great numbers plundering and that it was necessary that the population
of the whole country should arm themselves and secure their cattle.

On the following day, the 21st, I regained the Bashee and continued on
my journey till evening. The course towards Vosane's kraal being now nearly
North we proceeded with all dispatch in that direction, when we were met
by messengers who had been sent forward to meet me and by them I was
informed that the enemy was near the sources of the Umtata and that Vosane
had collected a large force to oppose them. In consequence of this I deter-
mined on again crossing the Bashee which I did at a place where the banks
were steep and mountainous, and I reached after much exertion on the evening
of the 24th, a kraal that the Zoolos had occupied on the morning of the same
day. Shortly after my arrival I was visited by Vosane, who told me of his determination to give battle and said that he should have done so before, but waited for my coming up to assist him; on the following day (the 25th) he said the whole of his people would be ready; but before I made any promise, the keeping of which might compromise the safety of my small party, I begged him to collect them at an early hour the following day; which was done and I found to my great surprise that in the course of the six days the enemy had been in his country he had been able to bring together a body of five thousand men; the assistance he asked I then promised to give, and as our horses were, many of them, in a sadly exhausted state, I got from him as many fresh ones as he could command (ten only in number) and with them and the best in condition of our own, we mounted a willing body of twenty four persons carrying guns, myself and Hottentot servant being included in the number.

On the afternoon of this day, all matters having been arranged, the army of Vosane moved forward to occupy a more advanced position. Up to this period I had had no opportunity of looking at the country we were to act upon the following day, but I availed myself of a rising ground near the line of march whence I had a pretty good view of the country around; and I then became convinced that the movement Vosane was making was an extremely injudicious one, and I determined on interfering to prevent his carrying his plans of attack into effect.

To make this apparent it may be necessary to describe the position occupied by Chaka’s force.

The Stormberg range of mountains which runs in one continued line E by N nearly from the confines of the Colony up to the centre sprout of the Bashee River, there take a turn to the South and advances nearly twenty miles, where it again resumes its former line nearly East and continues until it is lost beyond Port Natal. Near the S W angle of the projecting range the Eastern branch of the Bashee leaves the mountains, from it the distance to the western branch of the Umtata is about twelve miles, and farther on the Eastern branch, distant from the former about four miles, which two unite about three miles from the foot of the mountains.

The vallies of the two streams forming the Umtata are considerable in breadth and their sides are thickly wooded and give shelter to elephants but are difficult and mountainous. Backed by the mountains and masses of bush upon their face the Fickanes occupied the flatter country at their base, in extent from 12 to 16 square miles, where the cattle they had carried off were feeding and were protected by their whole body, supposed to be from three to four thousand in number, who, as afterwards appeared had secured their wives and children in the Eastern valley.

On Vosane’s taking up his position previous to the battle, I pointed out to him that it would be better to begin his attack on the right of the enemy and attempt to gain possession of the embouchures of the 2 streams and thereby close up the means of retreat they had secured to themselves, than to drive them and their cattle directly upon the strong ground in their rear from whence
it would be difficult to dislodge them. I was doubtful whether this my advice would be followed, as no reply was made to my observations on that and other points, but two hours before day the whole army was in motion retracing their steps of the previous evening, and by nine o’clock the whole were in a new position at the foot of the mountain, prepared for the mode of attack I had suggested, and concealed from the enemy by an intervening low range of hills. They were arranged in the following order. The main body, consisting of near one half, of those fully armed, that is, having shields and their full complement of Hassagais, were led by Vosane in person, the charge and management of the remainder, who were formed into two separate bodies was given to the oldest captains. These acted on the flanks on the main body; with the exception of this division of the force there appeared to be no order, the whole forming irregular and confused masses of men.

After this arrangement all were directed to seat themselves, that they might hear the cause of their having been brought together; this they did within the smallest possible compass and the most perfect silence followed. Those who had anything to say upon the occasion rose in succession. There were five or six, the oldest and most important among the people, who spoke. The invasion of their country by the Fickanies, the loss of their cattle, the destruction of their corn, the murder of their women, and their children carried away from them, were the general subject of their harangues, and all in their turn urged a determination to resist, and that their insulted country called for vengeance on the intruders.

Vosanie having heard all, in few and manly words said that he had heard the cries of his children, had wept for them and had determined to revenge them; that in six days he had brought together many warriors and that he was that day happy to see his people around him willing and anxious to be led against the enemy. He then assured them that he would lead them on and not turn until the sun should go down and he hoped that they by their actions that day would recover the cattle his people had lost and drive the enemy from his country. This speech was ended by the words “Rise, take up your shields and follow me.” In a moment every man was on his feet and the whole moved forward. When, as they descended the heights, this large body was discovered by the Fetcannes, there appeared to be much commotion among them. They had evidently however been previously collecting their cattle and many were already on the move, having known from the imprudent exposure of the light armed Tambookies, who were not in order, that they were in force near them.

From the position taken up by Vosane, the distance to the Western branch of the Umtata did not exceed eight hundred yards. Upon its right bank, near a kraal, a body of from 150 to 200 Fickanies had posted themselves to cover those who were driving away the cattle. This party I ordered my people to ride quickly up to, when they dismounted and fired with considerable effect, which produced terror and consequent confusion amongst them; they fled many of them throwing away their shields and arms with every article of
incumbrance about them, and some few falling to the ground and covering themselves with their shields while the firing continued.

The cattle were of course left to be taken. The Tambookies, who had by this time passed the river and had left the Western valley behind them, extended their front so as to occupy the face of the mountain, upwards and cut off a great number of the enemy, many of whom they killed with little resistance. A large body of the Tambookies having reached the top of the ridge they proceeded towards the eastern valley, by which movement I had hoped they would have been able to intercept those of the enemy who should be able to gain the valley, but as I could not support them from the difficulty of the ground, and the impossibility of dividing my small body who were otherwise usefully employed, they were fearful of making the descent into the valley, and though they were in sufficient force to have done so, they did not go beyond the neck which formed the right of the valley.

After the first successful movement of my party, I was obliged in order to pass the Umtata to make a small detour before I could come upon the footsteps of the fugitives, when I moved my party forward as quickly as the nature of the ground would admit of, everywhere dispersing the numerous bodies of the Fickanies, who persevered as long as they were able in the attempt to secure their cattle, but being pressed hard by us they at length relinquished all hopes of being able to effect their purpose and party after party were forced to take to flight. Many of them were unable to secure their retreat and were forced upon the Tambookies to our left and a body of Hinzas Kaffres (who had attached themselves to me through the day) on my right and were killed. Four hours nearly were thus spent before we gained the Eastern branch of the River, capturing as we went along the numerous herds of cattle which had been feeding on the plain, which, as we moved onwards were driven off by the Tambookies, who gradually descended from their position on the heights for that purpose, and when we reached the Eastern branch of the River the whole of Vosanie’s force had disappeared, and my small party were left alone. After this nothing more could be done, such of the cattle as were nearest the Eastern embouchure had been secured and they with the Fickanies were out of our reach. And though the enemy succeeded in driving off a great number of cattle, the affair was so far successful as to leave us in possession of at least 25,000 head. The number of Fickanies killed in the affair may have been about 70.

Though I had been able to trace the Fickanies across the Umseomboobo and suspected from the direction the thirteen persons, who had been sent by Chaka on Embassy to Fakoo, had taken on leaving that chief, that they had joined the party to the north, I felt uncertain from the information I had received from the Tambookies whether the intruders were Chaka’s people or not, and it was not until after the affair of the day that I learnt from some Tambookie girls, who had been carried off by the Fickanies, and who in the confusion escaped, that they were undoubtedly Chaka’s people, who had themselves given out that they were Manguanas.
This information, added to that before received, and the dress and arms of the enemy, together with the systematic mode in which the business of plundering was conducted, proved beyond a doubt that the intruders were Zoolos, and that Chaka had artfully contrived, for some politic purpose, to make it to be believed that they were not so.

After the labours and fatigues of the day, I returned to my camp, which I reached about dark, having been at least ten hours on horseback; and finding that my party were left alone by the Tambookies and on the line of road by which the greater part of the recaptured cattle had been driven, which I thought it possible the Zoolos might in the night (which was clear moonlight) attempt to retake and following their footsteps come upon my camp unawares I determined on immediately moving back a few miles, having previously sent a messenger to Vosanie by one of his captains that it was my intention to do so. From the person thus employed I learned that the whole of Vosane’s army had dispersed and retired to their homes with the captured cattle and that they had no intention of waiting the result of the battle or watching the farther movements of the enemy.

On leaving my camp we took a Westerly course under the mountain and halted near the Bashee River which at the Drift I subsequently passed, which was immediately below the confluence of the Eastern and middle branches, was not more than fifteen miles from the Umtata; this course I still continued until the third or Western branch was passed by which I had an opportunity of seeing that part of the Tambookie country, which affords the richest pasturage and was the most densely peopled previous to Chaka’s inroad of any in the Tambookie territory. Having viewed this part of the country, over which all approach towards the East should be made, I changed my course, and after a journey of about twenty miles SSE from the last branch of the River, I reached the kraal of Vosanie about the middle of the 28th.

Not having seen the chief since the morning of the 26th I was anxious to be made acquainted with his future plans. A public palaver was therefore held when he commenced by expressing his obligation to me in the warmest terms of gratitude, as follows.

“ You came to me when my country was invaded by the Fickanies and my people everywhere in confusion and distress. I had collected my warriors to expel the enemy and I asked you to assist me. This you have done. You advised me what should be done in the battle. I have followed your advice and we have driven the enemy from my country. You have retaken the cattle lost by my people. You have even given them more than they have been robbed of. You have been their preserver. You are my father. From this day every Englishman who comes to my country shall be my brother, and I will encourage my people to trade with them ”.

Finding on enquiry that spies had been sent to watch the movements of the Fickanies and that generally every step had been taken that could be at
the moment I instructed him to communicate directly to Fort Willshire any information respecting the Fickanies which it might concern the Commandant on the Frontier to know.

After receiving from Vosanie a present of as many fat bullocks for the support of my people while on their journey homewards as I required, I left him on the morning of the 29th; the Dutch of my party taking a direct course to the Chumie mountain, and myself and the English returning to the Colony by Hinza's kraal and the road taken in passing to the Eastward.

While on my journey of this day I received letters forwarded from Graham's Town, the first that reached me since I left that place, and, with them, intelligence of Lt Colonel Somerset having advanced towards the Kai River to support the Kaffre Tribes.

On reaching the missionary station of Mr Shrewsbury on the 30th I learnt with much satisfaction that a messenger I had sent to Hintza from the Bashee River on the 21st recommending him to call out his people and join Vosanie had been attended to and that he and his brother Bookoo had collected in great force and were within the distance of a day and half of Vosanie's army when the battle was fought. This evidence of a proper disposition on the part of these Kaffre chiefs toward the Tambookies I have great pleasure in recording and I trust that Hintza's tribe and the Tambookies will not fail to unite in the event of Chaka's ambition leading him to attempt the subjugation of either country.

I took leave of Hinza on the 31st and arrived at Lt Col. Somerset's camp on the 1st of August when I communicated to that officer the result of my proceedings and the opinion I had formed that the Fickanies were not likely to advance in any force at that period and that their late movements were made for the purpose of plunder only.

On the evening of the 4th I reached Graham's Town after an absence of thirty five days, having completed a journey of at least nine hundred miles on the same set of horses within that period.

I have great pleasure in reporting to His Honor that the fatigues and privations necessarily attendant upon a service of this nature were borne with alacrity and spirit by the majority of my escort and much conduct and courage were displayed during the encounter by those who accompanied me.

The names of the more deserving I shall have the honor of submitting hereafter with the view of bringing their merits and deserts to the notice of the Government. I have also to state that I received much kind assistance and attention from the Gentlemen at the missionary stations in Kaffre Land and to Mr Shrewsbury in particular, who accompanied me as far as the Umtata River and who gave me much useful information, I am more especially indebted.

Graham's Town
15th August 1828

W. B. Dundas
Lt. Col. H. Somerset in a despatch to General Bourke, dated "Camp on Kay, August 1st 1828", states that he arrived there with his troops the day before. That the same morning Major Dundas arrived in his camp. That he now considers it expedient to return to the Colony, but thinks it very probable that the Fetscanie who have now been routed (viz. by Major Dundas) may shortly return in some force.

Copy of a letter from Field Commandant van Wyk.

Lt. Colonel Somerset
Commandant etc. etc.

Sir,—I have the honour to inform you that I have this day been told by a Tambooke named Samanie that the nation is on this side of the Bashee, and still moving forward, so that when I proceed to Windvogels Berg, as I have written you, they will have passed me, because the route they have taken is much higher, which if they continue, will be on the borders of the Tarka. They are not Chaka's people, but another tribe, the names of whose Chiefs are as follows: 1. Matekwana 2. Makesana 3. Maqeta, they act however in the same manner as Chaka, namely driving away the Tambookies, my command will now move towards the North East side of the Windvogelberg (as I have already informed you) until I hear from you I shall make further and particular enquiries of what I have already mentioned, and give you such information as I think may be relied on. I shall always be happy to meet your wishes and act up to any orders you may give me. In expectation of receiving an answer I have etc.

(Sgd) J. S. Van Wyk.
Commandant.

To His Honor
Major General Bourke C.B. Beechy River
Commanding the Forces 12 miles from Bashee River
August 26th 1828

Sir,—I have the honor to state for your Honor's information that I received a report on the 24th Instant from the Kaffir Chiefs Hynsa and Vousanie that the enemy was advancing; they stated at the same time that they had assembled their forces in advance of this river to meet the enemy, and they
urged me to lose no time in giving them that support and assistance which had been promised to them by my Government in the event of their using their best exertions.

Under the circumstances I deemed it prudent to pass the Bashee and to take up a position on this river.

Having however ascertained that these two Kings, or great Chiefs, altho professedly espousing the same cause and being actually encamped with their armies on the banks of the same river, had never (from a hostile feeling of long standing) yet met, I deemed it prudent previous to taking any active part in their affairs against the enemy, to insist upon these Chief’s meeting each other at my camp.

Accordingly last evening at 5 o’clock these chiefs arrived at my encampment, when, after the usual compliments had been passed, the following conversation took place, which was conducted on the part of Government by myself, on that of Hynsa, through his uncle and chief Jalousa, and on the part of Vousanie, through his Chief Checha in presence of Hynsa and Vousanie.

Having stated to the Chiefs that I was glad to see they had met together, I proceeded to impress upon them the necessity and propriety of their living in future as brothers. I stated to them that I was directed by my Government to say that in this cause they must lay aside all jealousies and animosities.

Jalousa stated in reply that no jealousy or difference had ever existed, that Hynsa was, and always had been, desirous to assist his brother Chief, but that circumstances had always occurred to prevent his doing so until the present occasion, that those persons who had asserted that they differed, had stated what was not fact, and with a bad intention, and that there were persons on both sides who wished to cause dissensions.

A statement to the same effect was made by Checha.

Having informed the Chiefs that my instructions called upon me to endeavour to communicate with the strangers in a friendly manner to induce them to relinquish their present intentions, Jalousa enquired whether in case of a refusal I would support the Kaffers. I stated that I would do so, but that I must desire to know whether the Kaffers objected to the line of policy it was proposed to adopt, as in that case I should decline any further support to them.

The Chiefs stated certainly not, that they had themselves endeavoured in the first instance to treat with this nation but that the reply they received was, that the Kaffers were all dogs!

I enquired whether it was true that Vousanie’s Kaffers had murdered some messengers of the enemy, who came on a friendly mission.

Checha stated that this was entirely false, that the enemy had sent Vousanie the message to say that he was to prepare himself, as he would be attacked immediately. That their spies had seized four of the enemy’s spies, who were reconnoitring his position, but that nothing like a friendly intercourse, on the part of the enemy had ever been attempted.

Checha said that it was impossible the Tambookies could consent to the enemy’s being allowed to escape, that their wives and children had been
murdered and their property destroyed without mercy, and Jalousa remarked that their shields were now wet, and that they could be allowed to dry! in fact that the sword had been drawn!

Having heard that the Kaffers intended to murder all the women and children of the enemy who should fall into their hands, I felt it my duty to point out to the Chiefs the cruelty and impropriety of this conduct. Checha referred me to Hynsa for an answer to this point.

Hynsa then addressed me himself, and stated that he felt it impossible to pardon the Nation, that this people ought to be utterly destroyed, that they were now advancing, that they were becoming daily more formidable and would shortly be joined by Chaca, and that eventually they would be too strong for our united efforts! As however they had not murdered his women and children, the question must be answered by those who were now suffering from the effects of these cruelties, it was not however he said the system of the Kaffers to kill women, indeed that it was considered unlucky!

Checha then remarked, what could the Tambookies do? Could they see and feel what they had felt and not retaliate?

I remarked that it was truly distressing, he again said, shall we then let them escape now they are in our power!

To this I replied, that no doubt the Kaffer Chiefs were powerful Chiefs, that the King of England was also a great King, but that there was a more powerful person who would hereafter call upon us to account for shedding innocent blood!

The Chiefs then remarked that what I had said was a good word, and that since I insisted upon it, they would order their people to spare the women and children, but that the enemy always fought with their women and children intermixed with them, and that if notwithstanding all their efforts some accidents occurred they could not be answerable for them.

I felt considerable satisfaction in having induced the chiefs to accede to my suggestions and desires. I have etc.

Henry Somerset
Lt Colonel

Bashee River,
August 29th 1828

To his Honor,
Major-General Bourke, C.B.
Commanding the Forces.

Sir,—I have the honor to report for your Honor's information that at 2 p.m. on the 26th instant the Chiefs Hynsa and Vousanie sent expresses to me to inform me that the enemy was advancing in great force upon the plain about six miles from my position and that they had consequently moved their armies
up the hill, and they begged I would lose no time in joining them from the Beechy.\footnote{i.e. the Bhityi.} I lost no time in moving forward with my division. After advancing about three miles I met two spies of Vousanie's who informed me that the enemy had detached three very considerable columns to their right. I immediately communicated this information to Vousanie and I also detached an officer with a few men to ascertain the movements of this body. At dusk I received a communication from Vousanie stating that the enemy had recalled the forces that had been detached and urging again his former solicitations for my joining him.

My patrole returned shortly giving me the same information. I moved forward at 9 p.m. and halted at 1 a.m. on this side of the hill behind which the enemy was supposed to be encamped in position.

I here found assembled about sixteen thousand Kaffers, the armies of each Chief being in separate columns.

At 4 a.m. I again moved forward and having advanced a short distance, the Kaffer spies who were in advance informed me that the enemy's spies were close to us. I halted a few minutes to make the necessary disposition of my force and I directed Captain Aitchison to move forward with the Interpreter, and about 20 men, and endeavour to speak with some of the enemy's people.

Having allowed Captain Aitchison to get considerably in advance I marched forward.

The whole country for several miles is open without a tree. On using the high ground above the Umtata River I found the enemy strongly posted on the face of the opposite mountain, having on the plain below on this side of the river a division of about sixteen hundred men. The enemy was prevented seeing my force by a small ridge which intersected the plain. Captain Aitchison having marched round this, moved up to the enemy's advance to within fifteen yards of them, when the Interpreter spoke to them, I observed that he continued his endeavours to parley with them for a considerable time, during this period the enemy continued closing in upon his small party, evidently endeavouring to surround him. They suddenly made a general rush at his party and fell upon the Interpreter, who was in advance, in the most ferocious manner. The interpreter knocked down the first fellow with the butt of his musket, who with his spear had cut away the Interpreter's waist belt and the breast of his coat, and but for the thickness of his clothes he must have fallen a victim to his firmness and determination to secure a prisoner if possible.

Captain Aitchison finding himself thus pushed was obliged to fire in his own defence. Seeing him thus pressed I lost no time in sending the supports forward, when the action became general at all points.

The army of the Kaffers had by this time been reinforced by several thousand men under Fakoo, and they amounted in the whole to about twenty six thousand men.
I regret, however, to say that they did not attempt to render me the least assistance against the enemy, further perhaps than their very imposing appearance, the several columns as they moved up remaining posted on this side of the river looking on.

Nothing could exceed the determined and daring conduct of the enemy, as well as I am able to judge I estimate their forces at about twenty thousand men, but as they continued receiving huge reinforcements from the other side of the mountain, I cannot give a very accurate idea of it. They made constant and continued attempts to charge my forces, and appeared determined neither to give or receive quarter. It will not therefore be a matter of surprize that under these circumstances, the enemy being nearly twenty to one, no prisoners were made on our part.

Having the whole of my mounted force very warmly engaged at every Point, I felt it necessary to move forward the Flank Companies of Lt. Col. Mill's regiment, and the Civil Hottentots under command of Lieut. Sinclair, in order to check the enemy (who still continued pouring down upon us) and drive them up the mountain, after a continued fire from 6 o'clock to about half past one, the enemy was driven from all points and retired up the mountain. I found by reports from the rear that during these operations my allies the Kaffers had employed themselves in the work of destruction, by slaying and wounding the women and children whom they found in the huts along the mountain and in the rear.

Finding this to be the case and that the enemy had given way at all points, I discontinued the action and directed my attention to securing the women and children out of the hands of the Kaffers.

I succeeded in saving a very considerable number of these unfortunate females, altho numbers were hurried by the Kaffers to the rear, to be murdered or used as servants as circumstances might dictate. Having collected all I could and having in a great measure put a stop to the terrible destruction that was going forward, I caused these women to be conducted under an escort to the foot of the mountain and directed them to proceed to their nation.

Previous to dismissing these women, I directed one of them who appeared very intelligent to inform their chief that he had brought on this affair by attacking my party whom I had sent forward to communicate with him. I directed her to say to him, that he must withdraw his people from the country they now occupied, and cease molesting the Tambookie nation, that they were the friends of the White People and that we could not permit them to be ill-treated. This woman promised to do this and also to state the manner in which we had exerted ourselves to protect the women and children from the Kaffers.

Having directed the men to cook and refresh themselves I halted some time on the ground where the enemy was first posted, there being no wood or grass for the horses and cattle, I retired in the afternoon a few miles for the purpose of procuring food for the animals. In retiring the following day towards the Beechy I directed the whole of my force, particularly the mounted part, to collect all the women and children whom they could find wandering
about, several were rescued from the Kaffers who were murdering the small children by knocking them on the head with their clubs and several of the Kaffer women as they passed the kraals, aided in illtreating these unfortunate females.

I found on halting that about 47 women and 70 children had been collected, many of them seriously mutilated. I was desirous to have restored all these persons to their people and altho my force was very much exhausted I would have done so but I found these women positively refused to return unless I compelled them to do so, they stated that their tribe was too numerous and that they could not return, now they saw we took care of them. The poor children who had been collected gave me very considerable anxiety, as I found on referring to the women that altho some were recognised, many of them belonged to women whom the Kaffers had carried off and murdered, and others were children who had been taken in battle, whom they were bringing up for future purposes, many of these latter were actually in a state of starvation. The Burghers having most kindly offered to take charge of these children to the Colony, I was glad to accede to this proposal, seeing no other way either of conveying them or securing their being taken care of, the women declining to take charge of them, having several of their own, all of whom required their utmost care. I therefore requested the Field Commandant to make a list of these Burghers, in order to sending their names in to the Civil Commissioner.

The women will be furnished with a waggon and will return with the troops to Fort Willshire, in order to their being handed over to the Civil Commissioner.

From one of these women, who stated herself to be the wife of Oolana a hemraade of Matuana, I collected the following information:

"The nation with whom we had been engaged is called Maceesa, their great chief or captain is called Matuana, they come from the Sootou country to the Northward of Chaka. Chaka had formerly fought with them and they were driven in a North West direction and attacked numerous tribes, whom they conquered and destroyed until they arrived in the Tambookie territory. They consider themselves as a powerful and independent Nation, Chaca never having been able to subject them. All other tribes are subject to Chaca or have been destroyed by Chaca or themselves. Captain Matuana was desirous of remaining inactive in their present position, but the people objected to it, stating that they were too numerous and must push forward to get a country. They had some days since sent word to Vosanie to prepare his shields, as they were going to attack him. That on Sunday last they made a movement and intended to have attacked the united Kaffer forces but the violent rain of Sunday and Monday prevented these operations and they retired to their former ground. They intend to carry on the war so long as there are any tribes in their front, or untill they themselves are defeated.

They state that they never saw any White people or horses, untill Vousanie attacked them last, when the white people were with him. That at this period
they were on the move from Fakoo’s country behind the mountain, and had sent forward their young men with the cattle, who were too few to make any resistance.

The first tribes they attacked were under the captain Bunganni, whom they called Ozweeda’s or Ossueeda’s. Chaca had formerly attacked these people. They also attacked all the tribes who lived in the Sootou country, until they fled to the mountains, and having no provisions they were compelled to eat each other.

The reason the Maceesa nation murder women and children is stated by this woman to be that the custom has been adopted by them from seeing Chaca’s people do so.”

I trust the information I have collected will be satisfactory to Your Honor.

I cannot sufficiently express my approbation at the conduct of the troops during the action.

The Flank Companies of the 55th regiment under Lieut. Colonel Mill, and the Civil Hottentots, under the command of Lieut. Sinclair, (who has commanded this Corps since the army took the field) drew the enemy from all their positions on the left face of the mountain.

The manner in which the Mounted Rifle Corps was led into action by Captain Aitchison and the way in which this Corps sustained for a very considerable period, the determined attack of a very superior force, reflects the highest credit on this gallant Corps.

The Burghers under the Field Commandant Durandt, behaved in the most gallant and determined manner.

From the great difficulty that occurred in bringing up the guns drawn by oxen, I was not able to get the guns into action so early as I wished. Major Storey was however able towards the close of the action to throw several shots with some effect.

It is difficult to say whether the Maceesa nation will continue their attacks on the Tambookies, but from their determined character they may probably do so.

I am of opinion that could Vousanie be induced to relinquish for a time the country he now occupies beyond the Bashee, and be persuaded to move with his people towards the Winfogle Berg, and occupy that country from the junction of the two Kay Rivers in a Northerly direction towards the Storm Berg and the head of the Bashee, the whole of which country is now unoccupied and exposed, it would be of advantage to himself and to the Colony. He would then be parallel with Hynsa and both Hynsa and himself could more conveniently secure our assistance in case of need. Tho the Maceesa nation appeared to possess very numerous droves of cattle, several of which fell into our hands, I did not deem it expedient to employ any part of my force in bringing off cattle.
Having been two days without provisions of any kind, I secured several head for the immediate necessities of the army, I believe about two hundred head.

The troops who were in the field under my command will return to the Colony and the Burghers, 120 in number under Field Commandt Durandt will return to their homes.

I have also directed the Burghers under Field Commdt. van Wyk (who was detached to the left with about 100 men) to return to the Colony.

One horse of the Burgher Force was killed in the action of the 27th.

The general conduct of the troops during the period the army has been in the field has been most excellent. I am much indebted to Lieut. Colonel Mill for his advice and assistance upon all occasions. I have etc.

Henry Somerset
Lieut. Colonel

Cape Archives, Vol. C.O. 582, No. 92

Grahamstown
September 3rd, 1828.

Sir,—I have the honor to acknowledge the receipt of Your Honor’s letter of the 22nd having met the post on the Kay as I was returning to the Colony.

I regret that the despatches I had the honor to address to Your Honor should not have reached Grahamstown in sufficient time for the post. The several reports I received from the Chiefs Hynsa and Vousanie induced me to assure them of the support which I had promised them on the part of my Government, if they would exert themselves. The amount of the Burgher Force that has been employed on this second occasion appears to me to have been misunderstood.

I have only had 120 Burghers with me, exclusive of 100 detached under Field Comdt. van Wyk.

When I last left the Frontier I dispensed with the service of the Graaff Reynet Burghers, of upwards of 100 of the Uitenhage Burghers and of three hundred Burghers of Albany and Somerset.

The enclosed copy of a letter from the Field Commandant van Wyk will point out to Your Honour the necessity that existed of employing a force to watch the enemy to the northward.

I am now making arrangements to dispense with the services of the Burgher Force entirely, those who were with me are now on their march home.

The only information I could act upon was from the reports of the Kaffers and their chiefs, if these people exaggerated and deceived me, it was impossible I could prevent their doing so, but I can assure your Honor that no exertions were wanting on my part to ascertain the true state of affairs. My despatches to your Honor of the 26th and 29th ultimo will fully inform you of the several
operations of the Troops under my command and whatever sensation the movements I felt it necessary to make may have caused, I am of opinion that the consequences to the Colony must have been most serious had I adopted any other line of conduct. The force of the Mounted Rifle Corps, after furnishing detachment at the Class Smits River, and the several relay parties, did not exceed one hundred men.

Should your Honor approve of it, I would prefer allowing this Corps to return to their quarters for a short period to refresh; from having had no forage corn for a long period the horses are in a deplorable state, and there is now no grass on the Kay, or near it. I do not anticipate any immediate movement among the Kaffers, and in a short time the mounted forces will be sufficiently recovered for any duties.

I shall be glad to receive your Honor's commands whether under existing circumstances you desire the Flank Companies of the 55th Regiment to be stationed in advance, as I have halted them for the present.

Probably they might now be allowed to return home, and thus the expense of convoy be got rid of.

The line of policy adopted by the Government in supporting and assisting the Kaffers upon this occasion has established a strong feeling of confidence and gratitude on their part towards the Colonial Government.

I omitted in my previous dispatch to mention to your Honor that on the morning of the 28th before daybreak, while the Troops were getting under arms, Major Storey missed some of the oxen of the guns and moving out of the camp to look for them, he lost his way, and I could not find him, altho I used every exertion for two days. On the third day he was brought to the camp by some Kaffers. Major Storey informs me that the kindness he experienced from all the Kaffers in the kraals where he passed exceeded all belief. I have etc.

Henry Somerset
Lieut. Colonel

Cape Archives, Vol. 582, No. 83
Class Smidts River
October 30th, 1828.
9 o'clock p.m.

Lt. Col. Somerset
Commandant etc.

Sir,—I have the honour to report to you that while on patrol on the Hang Clip Mountain, an express came to me on the 22nd instant bringing a letter from the Moravian missionary stating the loss of all their cattle by the Fat-

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1 The above copy was forwarded to Lt. Col. Bell in Cape Town under cover of a letter dated Graham's Town Nov. 7th, 1828, and on the back of it is written this note:

This mission was projected by Mr. Hallbeck the chief of the Moravian Missions in this country, and settled not many months ago. The Government merely pointed out where the missionaries were to cross the boundaries of the Colony, and have nothing to do with the Institution. J.B.
cania, I immediately crossed the country to the Great Key, and kept along the banks of that river to near Quai Berg, in the expectation of cutting off their retreat, but finding no traces of them, I pushed on to the Institution, which I reached early in the morning of the 25th. On my arrival, I learned that a party of the Fatcania had the previous evening made a second attack apparently with the intention of totally destroying the Establishment, their plans however seemed to have been disconcerted by a Hottentot having given the alarm, when the savages dividing into two parts took to flight. I lost no time in patrolling the neighbouring country and from the traces found, should not suppose them to exceed sixty. I enabled to keep the spoor to near the White Key, when heavy rains falling during the night, and following day, quite erased all vestiges of their further route, we found the carcasses of five head of cattle assaigoed and a carrosse of black sheep skin.

The apprehension of the missionaries was so great that they determined to set out for this post, although a party from this Detachment was stationed with them for their protection, as the missionaries kept most of their property behind them, the party is still at the Klip Plaat for its protection. I have etc.

(Sgd) H. D. Warden
Lt. M. Riflemen

491 Cape Archives, Vol. C.O. 582, No. 90

Graham's Town
December 26th 1828.

Lt. Colonel Bell C.B.
Cape Town.

Sir,—I have the honor to state to you for the information of His Excellency the Governor, that I have received information that the tribes of the chief Matuana, have now established themselves between the sources of the Soomou and Ungualla Rivers, which latter river empties itself into the Bashee.

I feel it my duty to report this circumstance, in the event of His Excellency being inclined to cause the women belonging to this tribe (who fell into our hands at the Umtata) to be returned to their families.

By proceeding across the Bontebok Flat, thence to the Winfogle Berg, and crossing the White Kay at that spot, these people might be conducted to their tribe without passing near any Kaffer tribes whatever. I should judge them to be about one day's ride from the Storm Kraal on the White Key. It is a country with which I am well acquainted, and the officers of the Mounted Rifle Corps also, and I presume the matter might be accomplished with facility. From the Post at Class Smits River, or from the Groone Neck, the distance to Winfogle Berg is about eight hours.
I am informed that Matuana lately sent to Vousanie (previously to his moving towards the Soomou) a present of cattle, and expressed regret at having carried war and destruction into his territory. The messengers were well received by Vousanie. I have etc.

H. Somerset
Lt. Colonel


BASI, a very old man, probably nearer a hundred than ninety years of age, said, in substance: "I am a Fingo, one of Matiwana’s people. I was born on the other side of the Tugela. My father was Nikiwe. Charka made himself a great chief and for no particular reason drove a lot of people out of the country. Some went into Hintza’s country, but Matiwana’s people did not. We went among the Tembus, not as supplicants but with the intention of driving them out of their country. We did not succeed, so we submitted to them. Matiwana returned to his own country and was killed. We remained in Tembuland, just above the Umtata; the place was called Mbolombo. Very many of the Fingoes did not go to Peddie, i.e. did not join in the exodus under Somerset. I have never been on the other side of the Kei (i.e. the Cape Colony side). Malangeni was our chief, he was a younger brother of Jokweni. I never saw Hintza, I think he treated the people badly. The people (Fingoes) at first went out a few at a time as opportunity for escape offered itself. I took part in various fights between the Tembus and Gcalekas, but I never fought against the English . . . ."
CHAPTER 27

Statements by amaNgwane resident in the Transkei

1. Butterworth district

The magistrate kindly obtained a statement (dated 20th January, 1938) from Feni Qongqo (75 years) which was corroborated by Mlanduli Majiya (73 years) and Daniel Bam (67 years). This statement, when condensed and recast, runs as follows:

"We are amaNgwane residing in Kobodi location in Butterworth district. Our headman is Llewellyn Tyani, whose genealogy I now give:

8/1 TYANI
9/1 MASUMPA
10/10 NTSIMANGO
10/11 KHONDLO
11/15 MAW ALA
11/16 MAKHETHA
JOSEPH
LLEWELLYN TYANI

Matiwane was the son of the great house of Masumpa, whilst Ntsimango and Khondlo were sons of other houses. They left the Tugela because of the war with Shaka. They stayed in Basutoland for a year and then came down into Umtata district, where they lived in a forest at Mbholompo. They did not remain long, for Ngubencuka the Thembu chief called in the Mpondo and British forces to attack him, and Matiwane was defeated by their combined forces. Matiwane then told his followers that he intended returning to Zululand. The minor chiefs Ntsimango and Khondlo said they were tired of travelling and begged to be allowed to remain. Matiwane agreed and departed with the greater part of the army. From Mbholompo the two brothers went across the Kei to settle at Sigigaba, Ngrukhwebe (Healdtown) in Fort Beaufort district.

Soon after, the Government said that all those who desired to remove to the Transkei must register their names at the Fort Beaufort office. Ntsimango and his men did so and were in due course settled in their present Kobodi location, leaving Khondlo and some of the tribe at Ngrukhwebe where some of their descendants still are today, though Makhetha himself, after Khondlo's death at Healdtown, left for Zululand and nothing more is known about him."
The head of our tribe is Ncwadi son of Zikhali son of Matiwane. I think he is at the White Mfolozi.

I was born at Zidenge in Stutterheim district in 1862. All my information was obtained from my uncle Matshulela Qongqo who came with Matiwane from Zululand to Mbholoromo forest and remained at Qumbu where he died.”

2. Ngqeleni district

There is a fair-sized section of amaNgwane under acting headman Jevu in Magoza location, Ngqeleni district. I interviewed the headman and all the old men who could come to the office, in February 1938. Their best informant appeared to be Mpini (see genealogy below), as he was allowed to go uncontradicted almost throughout. He was seventy years old or more. He stated :

“The genealogy of our family is as follows:

```
9/1 MASUMPA
   house of okampinda (Goza)
   10/14 MPHAYISE
   11/18 MZAMO

   MGWEBI

   MEJI          JEVU
    (acting)

NGENISILE
    (ca. 11 years)
```

Mpayise died at eMcweBeni in Magoza location where we now reside. His son Mzamo was born in Bhacaland. I am full brother of Mgwebi, who was born about the time of the cattle killing of Nongqause in 1857.

I know about the fighting at Mbholoromo mainly from what I was told by Ngovu, son of Lujolobe, of the Shiyi regiment. He described to me what happened and pointed out, in a general way, where the fighting took place. I gained the impression that there had been a great deal of fighting which lasted a year before it was all over. The tribe had built no huts, it was living scattered about, in three large divisions, viz. that under Matiwane’s brother Bheje, just west and south west of Baziya mountain, that under the chief himself at Mbolombo between Baziya mountain and Khambi forest, and that under Khondlo, Ntsimango, Ntanjana and Mpayise (whose particular place was known as Ndiyana or Ndiyaneni) on the Nxule ridge above Umtata town.

The first fighting with the English took place when they attacked Bheje at his place eMkhindini below Baziya mountain. He withdrew to Mbolombo. Then there was a fight on the Nxule ridge when they fought Mpayise and his brothers, who fell back to Tabase. I don’t know how the fighting went after
that. But eventually there was also some fighting at Mbholompo, and the forests in which they had concealed their cattle and women were set alight by gunfire. I don’t know which forests were burnt. They were unfamiliar with guns but had already seen horses a few times on the Vaal. They had belonged to Boers and they called them inkomo kaHanga. After the battle, Matiwane and most of the tribe returned to Zululand, but Mphayise was tired of marching and with some 500 men and their families and together with his two brothers Ntsimango and Khondlo, he first went to Bhacaland between the Thina and Mzimkhulu rivers. There they separated. Mphayise became a subject of Faku and settled, and eventually died, at eMcwebeni in this district.

502 The others scattered further afield, some going to eZidutshini (St. Marks), others to Ngxukhwebe (Healdtown).

Ntsimango’s descendants are now on the Khobodi in Butterworth district.

Khondlo’s eldest son, Makhetha, returned to Zululand, so his branch is now without a head.

503 Some amaNgwane are still at eMcwebeni in Ngqeleni district under Khamisa, son of Mphikeleli, son of Mizilikazi, son of Mbaso, of the Hlongwane family.

Others are at Mdumbi in Kumandeni location, Ngqeleni district, under the Mpondo headman Nombekile.

Others are at Nkanga in Libode district under the Mpondo headman Manga.

Others are at Ndlankomo in Libode district under the Mpondo headman Dlithamba.

Besides the sons of Masumpa already mentioned, I also know of Mkhumbelani and Mnguni and a daughter called Nomagenge.”

504 The following genuine Ngwane family names were mentioned as being still represented amongst them, though there are probably some more:— imiHlungu, amaNana or amaNdaba,1 Xoba, Zondo, Goza, Goli, Ntlangothi, Mdluli, Gumede, Mazibuko, Khoza, Ntshali, Soka, Ngali.

Though Mphayise subjected himself to Faku, the latter granted him the right to retain all tribute (izizi) for himself. This privilege is still enjoyed by this section today.

3. Qumbu district

505 A number of the amaNgwane occupy the Gqunu location in Qumbu district, under their acting headman Josiah Mbutana. They were interviewed by me in February 1938. Their principal informant Stofile stated:—

1 it is noteworthy that here, as everywhere else amongst the amaNgwane both in Natal and in the Transkei, members of this family are the sole guardians of the chief’s person and his medicines.
"We are related to Matiwane as follows:—

```
8/1 TYANI
9/1 MASUMPA  9/2 LUVITHANE
```

1 hut of okaDlamini 2nd hut

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MTHETHWA
MBEWA
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MBULAWA
LUKE  JOSIAH  MBUTANA  STOFILE

KAISER
(ca. 22 years)

506 Luvithane was born on the White Mfolozi, his regiment was the iNsimbi, he was killed by the aɓeSuthu when marching back to Natal with Matiwane after the battle of Mbholompo. His son Mthethwa was also born on the White Mfolozi, he also belonged to the iNsimbi regiment but he remained in the Transkei and died in the present Gqunu location. His son Mbewane was also born on the White Mfolozi but was still a baby in arms when the tribe was driven out by Shaka. At the battle of Mbholompo he was about 12-13 years old and too young to fight.

507 I got most of my information from my uncle Mthethwa. I have never been on the battle-field. I know of no battle against Europeans except that at Mbholompo, I know nothing about fighting on the Ngxule ridge. The amaNgwane sought refuge in the forests, the Europeans came but did not parley, they simply attacked us. I know nothing about fire in the forests. We did not know horses well, though we had seen them before, we called them inkomo kaHanga or Haka, or injomane.

508 I have not heard of a separate attack on Bheje. He was not a brother of Matiwane, but a son of Mdazana and so a sort of cousin to Matiwane. Of Khondlo I know only that his eldest son Makhetha lived in Butterworth district, and becoming discontented, came to Qumbu and eventually went further towards Natal, leaving no trace."

509 Another informant said he had heard from one Ntloko, son of Madikane son of Nkovu (Goza), the last named having fought at Mbholompo, that the Europeans poured paraffin over the forests and set them alight. The name imFecane or imFecane was given to the amaNgwane by the other tribes, being derived from ukufaca "to go about robbing and killing people."

510 The following true Ngwane izibongo are represented in the Gqunu location: Hlongwane, Goza, Zondo, Mhlungu, Khoza, Mduli, or Nana (isithakazelo). Ndaba (Nana) is not represented here.
4. Umtata district

(a) Enoch Bhamu.

511 The magistrate of Umtata was good enough to obtain, in January 1938, a statement from one Enoch Bhamu, who lives at Mbholombo. The substance of this statement, together with what he told me in an interview in February, 1938, may be summarised as follows:—

512 "My name is Enoch Bhamu, I am about 72 years old, my father was Mahlelenjenane, son of Bhamu of Bola of Diba of Nungwane, our family name is Hlougwane. I was born in Kobodi location, Butterworth district. My mother was okaSokupha Dlangisa, a HluBi woman, born in Peddie district. My father Mahlelenjenane was born on the Mfolozi river in Zululand, and fought under Matiwane, the chief of our tribe. He used to relate to me the story of what happened when Matiwane's men were defeated by the European soldiers on the Ngxule ridge near the Umtata town.

513 The battle took place above the mimosa bush there. Matiwane himself lived in Mbholombo location. He had spies who watched enemies in turns. One of them reported one day that he had seen white people at a spot he indicated (Umtata). Matiwane gave orders that the men should go and tell them to go away. They went back and reported this. Matiwane ordered them to drive those people away. They returned this time ready to fight, but before they could reach the white people, many of them were shot down and they had to flee. The fighting started on the Ngxule ridge, then they came this way and crossed the Cicirane stream. The one part fled in to the Khambi forest, which was set alight by field gun fire, they climbed over the mountains and went round towards the Waka forest, where their comrades were and that forest was also set on fire by the guns. I think all this happened on one day but am not sure.

514 There were only a few survivors, one of whom was my father. Matiwane, after learning the position, fled into Basutoland, and thence back to the Tugela where he eventually died. A few men that survived, including my father, went to serve as herdboys in Gcalekaland. After some time the Europeans came and took the amaNgwane that were in Gcalekaland to the Ciskei and later they were taken back to Fingoland. My father was amongst these, and settled in Kobodi location, Butterworth district, where I was born."

(b) Tsono Dwenga.

515 Tsono, son of Dwenga, a Zizi, aged about 65, lives at Mbholombo, and states that he has heard about the battle from one Matita Jama who also knew things only from hearsay, but was an old man when informant was a youth. The fighting between Matiwane and the colonial forces began on the Ngxule ridge, northwest of Umtata town, and continued as the amaNgwane retired

---

2 this is hard to believe, but informant is quite definite that he is not confusing his grandfather with his father.
towards Mbholompo. Matiwane and some of his people finally hid in the Waka forest, which was set alight by the field guns. When these were first heard, the amaNgwane thought it was dogs barking.

The amaNgwane had been in occupation of all the ground below Waka, and further east towards the Khambi forest. Near the local headman's place and lower down, he and his playmates were shown hearth stones (amaseko) which they were told had been those of the amaNgwane. They never saw any hearths nor heard about spears, bones or other relics of the fight having been found.

(c) Walter Khela.

517 Walter Khela, headman at Qweqwe, about 10 miles from Umtata on the Butterworth road, aged between 60-70, states:—"I am the son of Mqalekiso of Mavithi of Khela of Sijwana of Mlilo. Our family name is Donsa, our tribe was the Hlubi of Bhungane. Khela was killed by the amaZotsho whilst the tribe still dwelt across the Tugela. Mavithi was born at Endumeni (the hill near Dundee?), the tribe was attacked, probably by Shaka and broken up, Mavithi as a lad together with other tribesmen sought refuge with Matiwane, chief of the amaNgwane. He accompanied Matiwane everywhere until they reached Mbholompo, where Mavithi took part in the fighting against the English. He told me about this himself.

518 He told me that he was stationed near the Khambi forest when the fighting began. They heard the dogs barking, meaning the guns (whether rifles or field guns I cannot say) and many fell dead, then they were attacked by the Thembu, and one of them pursued him, but he reached the safety of the forest. I never heard anything about fighting on the Ngxule ridge or anywhere else, nor that any forest was set on fire.

519 Mavithi and those who had escaped then rejoined the others, they went along with Matiwane for a bit but then decided they would not return to Zululand with him. So Mavithi subjected himself to Faku and later came here to Qweqwe, where he became a subject of the Thembu chief and died here. For a long time it was an offence to speak of the battle of Mbholompo and of the amaNgwane, because the latter had worsted the Thembu before being driven out by the Europeans, and it was painful to the Thembu to be reminded of this fact."
CHAPTER 28

Chief Vasha's tribe, Bulwer district

520 The origin of this tribe has been referred to in Chapter 15. Their version of the genealogy of their chiefs is given in §451.

They say their first chiefs lived between the Black and White Mfolozi. They still remember a fair amount regarding Matiwane.

The wife of Masumpa who was the mother of Mkhumbeli was okaZondo or MaZondo. They mostly say Mkhumbeni instead of Mkhumbeli. His wives and issue they give as follows:—

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<tr>
<td>?</td>
<td>Mkhize</td>
<td>No issue</td>
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After the death of Mbóni there was rivalry about the chieftainship between Magwegwana and Mphoswa. The Government intervened and installed the former, but he died very soon without issue, and so Thende became chief in his stead. He died in September 1929, and was succeeded by his son Vasha.
### CHAPTER 29

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